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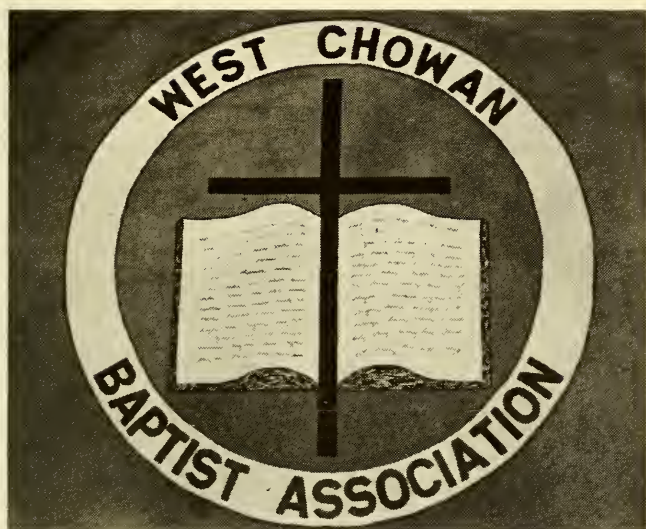


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**A History
of**



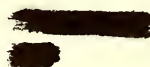
**West Chowan Baptist Association
North Carolina
and
Its Churches
1883 - 1983**

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Baptist
Historical
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**A History of
West Chowan Baptist Association
North Carolina
and
Its Churches
1883 - 1983**

This historical booklet was prepared under the authorization of the Executive Committee of the General Board of the West Chowan Baptist Association and compiled by the History Committee of the Association.

The historical sketch of the West Chowan Baptist Association was written by Elmer Lee Joyner, pastor of the Rich Square Baptist Church.

Each church provided its own history which was edited, if necessary to meet space requirements, by the History Committee.

The photographs of the churches were taken by Gregg Lowe, a photography student at Chowan College.

The members of the History Committee are: Mrs. Katherine Brett, Thomas Caulkins, Elmer Lee Joyner, Charles Phelps, Jr., and Mrs. Kitty Jennings White.

**A
Historical Sketch
of
The West Chowan
Baptist Association**

1883 - 1983

**By
Elmer Lee Joyner**

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Foreword

One hundred years ago the Baptist churches in Bertie, Hertford, and Northampton counties agreed to separate from the overgrown Chowan Association and form the WEST CHOWAN BAPTIST ASSOCIATION. A host of our West Chowan churches belonged to the older Chowan, so the history of that association could not be ignored. Also, a number of our churches are older than the Chowan Association, born in 1806, and were a part of the Kehukee, organized in 1769; so that association had to be considered. But even starting with the Kehukee would not give a complete picture for two of our churches, Meherrin (1729) and Sandy Run (1750) date all the way back to the beginning of Baptists in North Carolina. This important period must be included. Hence, this centennial study evolved into a much larger research covering more than three centuries. Thanks to Chowan College, the resources for studying this much history are available in its library and I do appreciate all the help I have received from the library staff.

Please bear in mind that this is merely a sketch -- a brief outline. A true history would plunge deeper into our churches and say a great deal more about our Baptist forefathers, especially, Lemuel Burkitt. A true history would include more about Mission and Bible Societies which were the parents of our mission organizations and our Sunday Schools and the Tract and Temperance Societies that extolled the higher planes of Christian living during the 1800s. A true history would devote more space to Circular Letters which helped our churches refrain from doctrinal error and set forth the association's best thinking on important issues of the day. A true history would not ignore the minutes of other associations in Virginia and North Carolina with whom our association had so many dealings in our early history. For these reasons and more, the author realizes this work is merely seams of the garment, not the completed dress; only a sketch, not a history.

My chief goal was to write a sketch that people would enjoy reading. The reader, wishing to verify statements or to dig deeper in a subject, should be able to tell which source I used from the very limited bibliography in the back. Footnotes and too many quotes make reading boring, and since I've never aspired to be a bore, I've used them sparingly. I want folks reading this sketch to be as delighted as I was in researching and writing it.

Elmer Lee Joyner
Rich Square, North Carolina
August 10, 1983

Before the Baptists Arrived

1607 - 1726

Several attempts to settle colonies along the treacherous North Carolina coast had already failed before the English finally planted a permanent colony at Jamestown, Virginia in 1607. Every inch of northeastern North Carolina or the Albemarle Sound region was included in the Virginia charter of 1606 and the expanded grant of 1609.

Settlers had already claimed most of the fertile land next to navigable streams in Virginia by 1612, so hunters, traders, and farmers, seeking fertile bottom lands to raise tobacco and fresh hunting grounds, migrated south to the Chowan River and Albemarle Sound area.

On October 30, 1629, Sir Robert Heath, the Attorney General under King Charles I of England, was granted the territory between 31 and 36 degrees north latitude (present North and South Carolina) to be incorporated into the Province of Carolana (land of Charles). Even though Heath failed to settle his extensive grant, hunters, trappers and traders continued to filter into the region from Virginia.

Some historians believe that the actual beginning of North Carolina settlement dates to 1653, when Roger Green of Nansemond County, Virginia obtained a grant from the Virginia legislature of 10,000 acres along the Roanoke and on the south side of the Chowan.

The Tuscarora Indians, eastern North Carolina's largest tribe numbering six to eight thousand, already occupied the land before any white men arrived. However, white men did not recognize Indian title to the soil, so they immediately claimed the land, clearing the forests for planting and destroying Indian hunting grounds. Many Indian tribes were friendly and helpful to the settlers, but not the Tuscaroras. North Carolina's most deadly Indian war was waged against this determined tribe whom historian, John Lawson, described as: "proud, haughty, treacherous, and domineering." Lawson also said of the Tuscaroras: "They are really better to us than we have been to them, and they always freely give us of their victuals at their quarters, while we let them walk by our doors hungry and do not often relieve them. We look upon them with disdain and scorn, and think of them little better than beasts in human form." Most of the Tuscaroras had left the vicinity by 1724, after a bloody war in which many of their tribe had been annihilated.

In 1663, Charles II, repaying a political debt, gave a proprietary charter for the land comprising North and South Carolina to eight men. With this Proprietary Charter came the first attempts to govern northeastern North Carolina. The settlers didn't want government and rules, so the region was marked by unrest, confusion, slow growth, and even armed rebellion for the next twenty years.

The Quakers were the first religious group in the Albemarle region. Quakers were here as early as 1672 and were the dominant religious influence in the region until the close of the century. John Blair, an Anglican Missionary sent from England to plant the Established Church in the region, wrote home about the conditions he encountered in northeastern North Carolina in 1704:

"For the country may be divided into four sorts of people: First the Quakers, who are the most powerful enemies to Church government, but a people very ignorant of what they profess. The second sort are a great many who have no religion, but would be Quakers, if by that they were not obliged to lead a more moral life than they are willing to comply to. A third sort, something like Presbyterians, which sort is upheld by some idle fellows who have left their lawful employment and preach and baptize through the country without any manner of orders from any sect or pretended

church. A fourth sort, who are really zealous for the interest of the Church, and the fewest in number, but the better sort of people, and would do very much for the settlement of the Church there if not opposed by these three precedent sects."

Orderly government finally came to northeastern North Carolina with the purchase of the state from the proprietors by the British crown in 1729. When the Royal Governors began to rule there were 30,000 whites and fewer than 6,000 slaves in the province. By 1775, the white population was estimated at 265,000 and the slaves at 80,000. First the proprietors, then the Royal Governors tried to root the Anglican Church in North Carolina, but had little success. Governors deplored the lack of moral training because it made the people harder to rule. But the citizens wanted nothing to do with a church supported by taxes so they gave Anglican preachers a hard time. Their resistance caused William Byrd II of Virginia to write to George Burrington, a North Carolina Royal Governor: "People accustomed to live without law or gospel will with great reluctance submit to either."

Baptist Beginnings in North Carolina

1727 - 1768

Northeastern North Carolina was ripe for evangelism because there was rampant lawlessness and immorality here. But the people would not listen to any preacher who wanted to start a tax supported church. Therefore, Baptists, or any other religious group not connected to a state church were well received. According to Morgan Edwards, an early Baptist historian, there were Baptists in North Carolina as early as 1695. Some, he claims, were among the early settlers who came into the Albermarle region from Virginia; but there was no organized Baptist congregation until 1727, when Chowan Church, near Cisco in Chowan County, was founded by the Reverend Paul Palmer, a Baptist evangelist from Pennsylvania whom North Carolina Governor Everard, called a "Baptist Teacher."

Paul Palmer traveled widely throughout eastern North Carolina making hundreds of converts and he established several churches. He established the first Baptist church in North Carolina near Cisco in Chowan County in 1727. The church, known as Chowan Church, met in a prominent family's home, probably the Parkers. One of the Parkers, Joseph, then became the first pastor of Chowan Church. Two years later, however, Joseph Parker moved his family to Meherrin near Murfreesboro where he started a new church and the Chowan Church soon died out. It is not known whether the Chowan Church's demise resulted from the large numbers who, reportedly, moved with Joseph Parker to Meherrin.

Meanwhile, Paul Palmer founded another church in Camden County in the home of it's first Pastor, William Burges. This church, later called Shiloh, was organized in 1729, the same year that the Parkers started Parker's Meeting House at Meherrin. Shiloh has the distinction of being the oldest Baptist Church in our state whose ministry continues today.

All of the early churches founded by Paul Palmer and the Parkers were General Baptists, leaning toward the Arminian doctrine of salvation. Palmer literally baptized hundreds whose sole claim to faith was a belief in baptism by immersion; and his converts were made in four short years, while Anglican preachers, who had labored for more than 75 years in the area, had reached only a few.

The Meherrin Church, known as Parker's Meeting House, became a mission station with Joseph Parker and his followers preaching the gospel to surrounding counties. In 1750, the Meherrin Church founded a church at Roxobel in Bertie County, which, for a number of years was called the Bertie Church, but later assumed the name of Sandy Run.

Today the West Chowan Baptist Association is proud to boast of having seven churches whose histories date back to the 1700s: Meherrin - 1729; Sandy Run - 1750; Cashie - 1770; Potecasi - 1775; Colerain - 1788; Elam - 1788; and Connaritsa - 1789.

In the decade from 1750 to 1760 the Philadelphia Baptist Association took a special interest in the eastern North Carolina churches holding to the General Baptist views and sent down messengers to correct their Arminian error. Many members of Baptist churches had never repented of sin or experienced regeneration and these Philadelphia Baptists set out to reform them. Several churches switched from their General (Arminian) views to the new Calvinistic views of these reforming Particular Baptists. The first church to adopt the Calvinistic reforms of Particular Baptists were Kehukee in Halifax County on December 11, 1755. Soon, other churches followed, including Sandy Run. Meherrin, however, did not reform until 1794, following the death of William Parker, who had pastored the church for more than 40 years and had held it to the General Baptist views of its founder.

To further complicate the Baptists in North Carolina during the last half of the eighteenth century, a third strain of Baptists formed at Sandy Creek in Guilford County (now Randolph) in 1755. These, called Separates, were not as dogmatic as their Calvinistic eastern cousins, but they did insist on a converted church membership and that set them apart from General Baptists. Under the leadership of their founder, Shubal Stearns, the Separates grew rapidly from 16 to 606 members in less than five years. So quickly did they spread out from Sandy Creek (1755), the mother church, that three years later, 1758, they formed the Sandy Creek Association, the First Baptist Association in the state.

Elder John Leland, a Virginia Baptist of the period who helped shape so many of our cherished Baptist beliefs, said: "It is a matter of fact that the preaching that has been most blessed of God, and most profitable to men, is the doctrine of the sovereign grace in salvation of souls, mixed with a little of what is called Arminianism."

These Baptists of Sandy Creek had found the right mixture of Calvinism and Arminianism and emerged as the Southern Baptists of today. So eastern Baptists had begun as General (Arminian) Baptists. Some churches never changed and the writer believes they are our present Free Will Baptists. Some eastern churches did change to the more dogmatic reforms of the Particular Baptists. The churches who stuck with these strict Calvinistic doctrines, the writer believes, they are the Primitive Baptists of today. Most of the churches went on to embrace the more balanced blend of Arminianism and Calvinism of the Separates of Sandy Creek Association. Only a giant would be strong enough to lead our eastern churches through so many mazes of Baptist belief and change. The giant's name was Lemuel Burkitt.

The Kehukee Association

1769 - 1805

The Separate Baptists of Piedmont North Carolina had organized easily and quickly into the Sandy Creek Association in 1758. It was exceedingly more difficult to unite eastern Baptists because some churches still clung to the beliefs of the General Baptists, while others followed the Calvinistic views of Particular Baptists. As already noted, Kehukee Church was the first eastern Baptist Church to adopt the reforms of Particular Baptists from Philadelphia. Five churches did finally unite in forming the Kehukee Baptist Association at Kehukee Baptist Church in 1769. One by one Lemuel Burkitt and other reforming pastors led their churches one step further. Church rolls were purged of every person who had joined without giving evidence of repentance and rebirth. Burkitt established Potecasi Church, an arm of Sandy Run, in 1775 as a Particular Baptist Church. This church was made up of some members from Meherrin who were unhappy with Pastor William Parker's General Baptist views.

It's natural to expect clashes when two groups so wide apart try to stay united. The clash came in 1775, a stormy session of the Kehukee Baptist Association. Both groups, reforming and non-reforming, insisted on the other conforming to their beliefs. The result was a split with both reformed and non-reformed churches claiming to be the real Kehukee. Finally most of the non-reformed came over to the reformed position led by Burkitt, and by the end of the century the Kehukee and the Sandy Creek Associations were in fellowship with each other.

In Burkett's and Read's *History of the Kehukee Association*, we see their reasoning for associations to be formed:

"An association is a combination of churches united together in one body, governed by certain rules when met together, and whose business it is to hear from and inquire into the state of the churches churches in the union, and give advice in order to reconcile differences, detect errors, and remove difficulties; so as not to lord it over God's heritage, but sit and act only as an advisory council."

p. xx

"Churches will always find it of general utility in maintaining and supporting (the association) - 1. A general union 2. The communion of churches 3. The increase of brotherly love 4. To gain information of the state of the churches 5. Remove difficulties 6. Grant supplies to destitute churches 7. The extirpation of false doctrines; and 8. The benefit arising to the church and neighborhood when the association is holden." p. xxi

We can imagine that the doctrinal differences continued to fester and cause problems for we read that in October, 1788, the Kehukee Association meeting at the Falls of the Tar River voted: "That the names Regular and Separate be buried in oblivion, and that we should henceforth be known to the world by the name of the United Baptists." It was a sincere effort on the differing factions to bury the hatchet, but it was not to stay buried long. Doctrines are the backbones of the denominations and the writer sees two, if not three Baptist denominations struggling for identity here.

A peaceful division of the Kehukee took place in October, 1790, not over doctrine, but simply because there were too many churches. This division followed the state line between North Carolina and Virginia. North Carolina retained the name Kehukee and had 42 churches. Two years later the Kehukee divided again with the Tar River being the new boundary. Churches beyond the Tar River formed the Neuse Association.

Burkitt and Read report a great awakening (revival) took place around the turn of the century: "According to the accounts returned to the last two associations, 1,500 have been added to the churches by baptism in the Kehukee Association." No date is given but this was probably reported in October, 1803.

Burkitt and Read also tell of the Kehukee being divided into four union meetings. Unfortunately they did not furnish dates for this division. The union meetings were formed to allow smaller groupings of churches in the same geographical area to get together. The Bertie Union still exists and is considered the West Chowan's spring inspirational meeting.

The Chowan Baptist Association

1806 - 1882

At the turn of the nineteenth century, the more evangelistic spirit evidenced in churches holding to Separates beliefs continued to create conflicts with the churches in eastern North Carolina with their General and Particular Baptist Beliefs. Again it was Lemuel Burkitt at the forefront leading churches to pull out of the Kehukee Association and form the new Chowan Baptist Association with Separates beliefs. Chowan Association held its first meeting at Salem Church in Pasquotank County on May 17, 1806. Elder Read, corresponding secretary of the Kehukee Association was given a seat at this meeting. Eighteen churches with 1,839 members made up the new association. Meherrin, with 261 members, was the largest church in the new association. At that meeting, the messengers resolved to correspond with the Kehukee Association by letter. Lemuel Burkitt was appointed to write the first Circular Letter for the Chowan Association. His topic was: *State of a Christian Backslider*. These Circular Letters were important because they informed Baptists of doctrines and presented the association's best thinking on pertinent issues confronting Baptist churches.

Burkitt and Read pointed out in their history that one of the purpose for associations is to help keep churches free of error. The Chowan Association corrected a lot of errors in those formative years not only through the media of Circular Letters but by the Associational Query. For instance, in 1807, meeting at Cashie, the following query was put before the gathered messengers: "Is water Baptism legal when administered by an unbaptized person; or one who holds with infant baptism?"

Their answer: "Whatever may have been the practice of some in extraordinary cases, and in such cases may be approved; yet in common cases we think such baptism is not legal."

That same year, 1807, they sent a letter to President Thomas Jefferson expressing gratitude for the religious liberty they had under his administration. His reply to their letter indicates the tremendous clout the Chowan Baptists had in those early years of our republic.

In 1810, the idea of state convention seems to have germinated in the Chowan. They corresponded with other associations in the state to see if there was interest in starting a state association similar to the one in Virginia. Upon receiving favorable responses from other North Carolina associations, they all agreed to send delegates to a convention at the Falls of Tar River in June, 1811, to form a constitution for organizing a state meeting. The next year their response to the convention was recorded: "The minutes of the Baptist General Convention of North Carolina being read, produced sensations truly pleasing."

It was associations, not churches, that sent messengers to these first state conventions; and they carried with them a sum of money, usually \$5.00, called bounty, which was probably used for printing the proceedings.

The first name of the National Baptist Convention (we did not split into northern and southern factions until 1845) appears in the 1815 minutes. The underlined words from this entry is the name: "The committee to which was referred the examination of the letter and minutes of The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions made report to the satisfaction of this association."

For several years Luther Rice had been stirring up Baptist churches to support foreign missions; and in 1816, the Chowan Association "resolved that all the churches in this district, who are friendly to foreign missions and wish to encourage it, meet in convention by their delegates at the Baptist Meeting House in Edenton, on Friday before the fourth Lord's Day in September next, to form a plan or rule by which we as an auxiliary in that important business will be governed." Luther Rice sent a letter

to the next associational meeting along with 25 copies of the report of the board of foreign missions; and the Chowan Baptist Missionary Society was born. Luther Rice, himself, addressed the association in 1818. This first Missionary Society was formed by men, not women; and men carried the missionary banner proudly in all of our churches for more than half a century.

At that same 1818 meeting, the following query was presented to the association: "Is it consistent with the Christian religion for a professor thereof to be engaged in purchasing of negroes with a view to sell them to speculators?"

Answer: "We believe that such a practice is at open war with the spirit of the gospel and shocking to all the tender feelings of our nature; we therefore answer, no."

The final break with Kehukee came at the 1829 meeting of the association. Through the years the two associations had been drifting further apart in belief and how they put their faith into practice. In 1829 a letter was received from the Kehukee requesting Chowan's renewal of correspondence with them. The association answered: "Since the Kehukee Association has renounced all the benevolent institutions of the day and those who support them, it is unanimously resolved that this body do not resume their correspondence with that body so long as their sentiments and practice be retained." Then they proceeded to inform the Kehukee that this association cannot renew their correspondence with them so long as they continue their opposition to Bible, Missionary, and Tract Societies.

That same 1829 association recommended that ministers in the Chowan Association form a minister's meeting for the purpose of promoting brotherly love, unity of sentiment, and improve their knowledge and skills. Most don't realize the Pastor's Conference has been around this long.

Two paramount decisions having constructive and far-reaching consequences were embraced in these resolutions passed during the 1830 session:

1. "That this association cordially approve the formation of the Baptist Convention of this state recently organized at Greenville, and zealously patronize its objects." Please note that the Chowan had been sending delegates to annual state meetings since June, 1811; but this was the formal beginning of the state convention.

2. "That this association recommend to the churches composing this body, to organize and support Sunday Schools." An educated church membership in Bible and Christian values has probably done more for the rapid growth of our denomination than any other single factor.

The association showed its support for Thomas Meredith's new monthly news magazine in 1832. Published in Edenton, he called it *The North Carolina Baptist Interpreter* and was, of course, the mother of the *Biblical Recorder*. The *Interpreter* gave way to the weekly *Recorder*, also published by Meredith, in 1835.

The high priority that education received was verified in the association's support for the opening of the new Wake Forest Institute in 1834. From that day Chowan messengers encouraged their Baptist youth to attend the new college. That same year, the association passed a resolution calling on the churches to send candidates for ordination into the ministry to the association for examination and ordination. This may have been a move to combat the rising tide of Campbellite reformers who were actively disrupting so many Baptist churches at the time. But the practice was short-lived, as later associations reaffirmed that ordination resided with the local church. Another interesting fact about this 1834 meeting was the announcement that the Baptist State Convention would meet at Cashie Church.

In 1836, the association endorsed the program of itinerant preaching. Men, usually ordained ministers or those studying for ordination and paid by the association, would travel into deprived areas of the association to conduct services and start new churches where needed. Rich Square Baptist Church owes its birth in 1853 to Reverend John B. Webb, one of these itinerant preachers. Two years later, 1838, the

point was made that the Methodist Circuit Rider was able to live comfortably on \$100.00 per year and the question raised as to why our Baptist missionaries needed \$360.00 to \$500.00 year to get by.

In 1840, three union meetings were still going on: Bertie, Camden and Currituck, and Yoppim.

The breakup of fellowship with the parent Kehukee Association still burdened the hearts of many in both associations. In 1842 the Chowan petitioned the Kehukee to sit down with a committee of six at Sandy Run Church to see if their differences could be settled. Two years later a lengthy explanation of irreconcilable differences between the Chowan and the Kehukee was published.

The Chowan was a big association. As early as 1843, thoughts of dividing the association were entertained, though never pursued. The 1844 minutes show the strength of the association:

42 churches
410 baptisms
10 Sabbath Schools (Sunday Schools)
3,241 White members
1,160 Colored Members

In the year 1845 the northern and southern Baptists split up the national convention. No mention is made of this schism, but the Southern Baptist Convention was formed that year.

The Bertie Union Meeting petitioned the Chowan Association in 1848 to establish a Female High School around Murfreesboro. The association adopted the petition and named the proposed school the Chowan Female Institute.

Growing concern over the Campbellites and other errors undoubtedly was behind the Articles of Faith along with scripture references being published in the 1849 minutes.

In 1851 the association flirted with the idea of starting a male academy. It climaxed with the Chowan Reynoldson Seminary being established in 1856; but it never really got on its feet because the Civil War soon followed, depleting the region of its available men. This 1856 session also provides us with some insight into how white Southern Baptists felt toward the rights of the black in this short resolution: "Churches with all colored membership must be represented (at the association) by white Baptists of a nearby church."

The clouds were gathering for the scourge of Civil War. A special call to prayer for national distress was heralded in 1861 as Abraham Lincoln assumed the presidency. Note was made in the minutes that eight million whites with their four million slaves are confronted by eighteen million who hitherto lived under the same government. Because of the gravity of the situation, the long quote from page 16 of the 1861 minutes tells it best:

"The Chowan Baptist Association in convention assembled on this 16th of May, A.D. 1861 declares:

"Resolved, That this body concurs in the suggestion of the Georgia Baptist State Convention, to his Excellency, President Davis, that he set apart and recommend to the people of the Confederate States, of which our own commonwealth is so soon to become a member, a day of humiliation, fasting, and prayer, that God may, in His mercy, avert from our land the evils of war, and in case our sinfulness demands such chastisement, that our armies may achieve for us a speedy, honorable, and lasting peace.

Resolved, That this body disavows all claim to binding authority, whether in matters temporal or spiritual. And we, as free citizens of a sovereign commonwealth, declare our confidence in the justice and moderation which has hitherto characterized the

Southern States. Having failed to live in amity with the people of the North, we hold that they are right in their demand to be let alone in their efforts to establish a separate and independent government.

"Resolved, Having an abiding confidence in the justice of our cause, we believe it to be our duty as Christians and freemen to contribute our utmost endeavors to uphold and defend our institutions and to resist to the direct extremity, the criminal efforts of Abraham Lincoln and his supporters to subvert and destroy the same.

"Resolved, That we admire and approve the heroism and devotion manifested by the patriots of our land who are volunteering by the thousands to do battle in defense of our liberties, our religion, and fireside.

"Resolved, That we look forward with pleasure to the early formal connection of North Carolina with her sisters of the Confederate States.

"Resolved, That we, for ourselves, recommend to our churches to observe the 1st and 2nd days of June next as days of humiliation, fasting and prayer to avert the horrors of civil war from our beloved country, but if a conflict ensues, that the Lord of Hosts, the God of Jacob may be with us."

War, as horrible as predicted, came. The attendance at the 1862 session was very low, indeed.

In 1863, two queries, showing the divisiveness of war and the peculiar set of problems war brings upon the church, were presented and decided:

"Query: Should a church hold in fellowship a member, who, to prevent going into service of his country, has sought protection from the enemy?" After debate, the messengers voted negative.

"Query: Should a church hold in fellowship a member who has deserted the Southern Army (after having been sworn in) and joined the enemy?" Their answer was negative without debate.

In 1866, the first meeting after the end of the Civil War, the association allowed colored, who wanted to retain membership, to do so; and those who wished to withdraw and form their own churches were encouraged to do so. Their former churches were asked to help them all that they could. Despite the war, Sunday Schools had grown: twenty-six churches reported having Sunday Schools with 1,339 scholars and 229 teachers.

Problems of slack attendance and mushrooming debts continued to vex the Reynoldson Institute; and, in 1868, its able leader, J.M. Taylor, "fell dead on the field." It was decided to sell the school. All southerners were done proud by this 1868 resolution: "Resolved, to cooperate heartily with the newly established General Association of Baptists of North Carolina - the colored state convention."

In 1869 the churches on the southside of the Roanoke River were urged to consider forming a new association. The association also got involved in the internal affairs of the church at Ballard's Bridge that had two factions claiming to be the 'real' church. This caused the association to pass the following resolution at its 1870 session: "Resolved, That the association is not a court of judicature to settle disputed cases of church discipline. That the proper place for adjusting all such difficulties, which the church cannot do it herself, is for the church to call in counsel from neighboring churches."

The Reynoldson Institute was reported sold at this 1870 meeting and messengers were told that J.F Howell has a flourishing school at that place.

The churches of Chowan Association recovered quickly from the devastation of the war. In 1870, five years after the war ended, these statistics were printed:

Number of churches	57
White members	9,164
Colored members	734
Total receipts	\$13,958.24
Number of Sabbath Schools	52
Number of pupils	2,629
Number of teachers	421
Volumes in Library	4,384

The associations of the 1800s were BIG events. Our churches, spread so thinly over such a mammoth geographical area, considered the association the social event of the year. It convened for three days, usually in May, and was attended by hundreds of messengers from the churches. Sometimes, if a Baptist church was not large enough to accommodate the crowds, they met in Methodist churches. It was not uncommon to have 3,000 copies of the minutes printed. A church, hosting the association, had a big job to do planning for the hordes of messengers to be fed and housed for the three days. And, getting to the association was no easy accomplishment in those horse and buggy days. This resolution from 1872 sheds some light on their mode of transportation: "Resolved, That our thanks is due to railroad and steamboat companies for return tickets."

A pleasing report was received in 1874 from a committee appointed to study the association's responsibility to "worn out ministers." While their phrasing is amusing, their concern for the problem was genuine. It called on local churches to provide for the needs of aging ministers and for the association to help educate his family. They passed a resolution requesting churches to take up an annual collection for the education of children of Baptist ministers who had died in service of the churches.

This Sunday School report for 1879 shows us how Sunday Schools were conducted during the past century.

Number of schools	70	Volumes in library	4,232
Number of teachers	541	Kind Words taken	540
Number of scholars	3,241	Churches without schools	10
Number of conversions	72	Schools open 12 months	13

The following observations can be made concerning this report. Sunday Schools were rapidly becoming universal in our churches. They were primarily for children who supplemented their Bible study with resource booklet or leaflet called "Kind Words." Churches with Sunday Schools also had libraries. Sunday Schools were not yet conducted every Sunday throughout the year. Remember, few churches had preaching more than once a month in those days. Some Sunday Schools met only in the fall or spring; others would meet six, nine or twelve months out of the year.

In 1883, seventeen churches petitioned the association to form a new association made up of churches belonging to the Bertie Union Meeting; or churches in Bertie, Northampton and Hertford counties.

The West Chowan Baptist Association

1883 - 1983

On Tuesday, October 16, 1883 messengers gathered at Cashie Baptist Church and formed the new association. In addition to the name, West Chowan, the names Cashie and Albemarle were offered for the association. Thirty-four churches made up the new association.

At the 1884 meeting, the messengers passed a resolution stating that a state Baptist Orphan's home was needed. The next year, they debated about building their own West Chowan Orphan House, but decided to raise \$1,259 to go toward starting the North Carolina Baptist Orphan's Home instead. In 1886 the association was pleased to hear a report telling them that a building to accommodate fifty children was completed and that 25 boys and 16 girls were already admitted.

Temperance Societies had been flourishing for a number of years; and the minutes indicate that fighting the evils of alcohol was a growing concern of the association. Some associational historians indicated that alcohol abuse was a problem in as much as seventy percent of church families. By 1890, sentiment against alcohol ran so fervent that the Credentials Committee toughened the rules to bar churches from the association who were not abiding by strict standards of temperance. Churches were told that their fellowship in the association would be denied if they allowed members in their churches who manufactured, sold, or consumed alcoholic beverages. Alcohol consumption was not the pet peeve of Baptists alone. Religious groups all over the country sounded the alarm and finally brought so much pressure on law makers that the eighteenth amendment (Prohibition) was added to the constitution in 1919. It was later repealed.

One item in the historian's report for 1889 deserves noting because it ushered in dramatic changes in church building design: "A new and hopeful feature of Sunday School work may be mentioned. Three churches have built infant-classrooms to their church houses. Sunday School workers are feeling the importance of making special efforts to gather the small children into the Sunday School." Up to this point, a church building was mainly, just an auditorium, constructed primarily for preaching. For a number of years, churches with Sunday Schools had been partitioning pews with hanging curtains to separate the several Sunday School classes. Sunday Schools were here to stay, so churches began adding classrooms to their buildings; and eventually built educational buildings.

In 1892, note was made that the Southern Baptist Convention had created a Minister's Relief Board in 1890. This had been a concern of the association since 1874.

The role of women in the church had been developing rapidly since the 1870s. More and more churches were given women voting privileges at their business meetings. They had already been singing in the choirs and teaching Sunday Schools; and their Ladies Aid Societies had been functioning for a number of years. In 1895, the first associational meeting of the Woman's Missionary Societies of the West Chowan Association was held during the session of that body at Sandy Run Church in October. The missionary zeal and leadership of the women of our association is a history in itself and deserves more attention than can be given in this sketch.

The association celebrated "Century Day" at their 1900 meeting which focused on Baptist beginnings and growth. The state convention promoted the "Century Movement" by encouraging churches to grasp the opportunities and challenges afforded by a new century.

World War I, with all its devastation and waste, caused a distressing shortage of food; the association in 1917 voted to support President Woodrow Wilson's call for food conservation.

In 1919, the Southern Baptist Convention called on its churches to raise seventy-five million dollars for its world program. The West Chowan put through a canvass of its churches in 1920 and secured pledges of \$395,706.00 for the Seventy-five Million Campaign. The phenomenal success of this campaign demonstrated what Baptist could accomplish by pooling their finances and energies. The Cooperative Program grew out of the Seventy-five Million Campaign and remains the lifeline of all the good, all Southern Baptists do, in all the world.

One wonders if the good times of the 1920's were not omens of the bad times to come. The pen of the historian in 1926 now seems prophetic: "Churches have fallen behind on benevolences for the year 1926. Yet our people find money for automobiles and gasoline to use for pleasure: fairs, circuses, movies, water resorts are largely patronized. Our pastors and churches seem restless and discontented. Pastorates are short. There seems to be a craze for something new. Our body, mind, and soul are longing for something other than what they have."

Bumper crops and good times were reported for the next two years, then, in 1929, here's what the historian reports: "50% of cotton crop lost to boll weevil. Farmers cannot possibly meet expenses for the year out of present crop. Money has not been so scarce in this territory in 7 years and the prediction is freely made that next year will be decidedly worse."

No one can tell the story of the depression that followed and its devastating effects on the churches better than the historian who lived through it all and recorded it year by year:

1930: "1st of all we wish to recognize and give thanks for the mercies and the blessings of God throughout another associational year. It has been a year of anxiety to all denominational interests from the headquarters of the Southern Convention down through the conventions, associations and with the local churches. The year has been an unprecedented period of anxiety and stress and uncertainties. The almost nationwide drought has been the most severe in the memory of any of us; crops in the immediate territory as well as stretches of territory throughout the country, have been less than normal, both in production and in prices; cotton, peanuts and tobacco, the three money crops of this territory, have not reached higher than fifty percent of normal crop and prices are decidedly less than the cost of production; there is unusual depression on the part of people in every community of this association. There has never been a year in the past two decades when money was so scarce, when it was exceedingly difficult to raise money in the churches."

1931: "The gloom of the present depression has caused a falling off in contributions from the churches to an alarming degree. An amazing difference has seized upon our churches and as a result, every cause represented in our great program is suffering. Debts are increasing on all mission boards and institutions of learning."

1933: "While the reigns of national politics have fallen into new hands since our last association bringing many changes and promises of a new deal and a new day, we have not recovered from the depression. Money is still scarce and contributions for all our work continue on a steady decline."

During all the cruel years of depression, pastors suffered along with their congregations. Offerings to pay salaries were not coming in and things got so tight with most West Chowan pastors that the association passed a resolution in 1934 asking churches to re-examine the amount of compensation that they were giving their pastors and the amount of work that they called upon their pastors to do. Pastors, struggling to make ends meet, took on every church that would call them and caused the association to ask them to stop accepting more churches than they could physically pastor.

The effect the depression had on pastors' salaries can be visualized in the following case study. The Reverend Oscar Creech's situation during the depression was used for these reasons: 1. He was the highest paid minister in the association; 2. He is

the best known among us; and 3. He stayed with his same church throughout the depression, thus making his salary more easy to trace. Please remember as you study his income, the depression was far worse for the other pastors in our association.

		Total Salary
1929	Ahoskie \$2,400; Brantley's Grove \$200; Early's \$150	\$2,750.00
1930	Ahoskie \$1,540; Brantley's Grove \$400; Early's \$150	\$2,090.00
1931	Ahoskie \$2,400; Brantley's Grove \$200; Early's \$150	\$2,750.00
1932	Ahoskie \$2,302; Brantley's Grove \$265; Early's \$64	\$2,631.00
1933	Ahoskie \$2,258; Brantley's Grove \$150; Early's \$75	\$2,483.00
1934	Ahoskie \$2,100	\$2,100.00
1935	Ahoskie \$300	\$ 300.00
1936	Ahoskie \$2,500	\$2,500.00
1937	Ahoskie \$2,649	\$2,649.00
1938	Ahoskie \$2,904; Oak Grove	\$2,904.00
1939	Ahoskie \$2,847	\$2,847.00

The historian indicated in 1934 that the churches were coming out of the depression and that there was a thirty percent increase in missions and benevolences.

The depression had taken its toll on Chowan College too. In 1936, keeping Chowan College open continued to be such a burden on the Chowan and West Chowan Associations that they sent a resolution to the state convention wanting them to take over the support of the college and allow the churches to send on to the state office the monies that they had been withholding from the Cooperative Program for this purpose.

In the 1939 minutes the clerk made an enlightening comparison of church letters of 1929, before the depressions, with the letters of 1939:

	1929	1939
Membership	14,561	15,211
Sunday School Enrollment	11,021	9,712
Denominational gifts	\$ 43,361	\$24,637
Local Expenses	\$113,070	\$66,382

Gifts to missions were down forty-three percent and the operating expenses of the church were down forty-one percent during the decade of depression.

A history of the Bertie Union Meeting, written by K.E. Bryant, was printed in the 1937 minutes.

A revealing glimpse of the social scene during the late 1930s is seen in this paragraph lifted from the 1938 Social Service report:

"We bring to your attention once more the things prevalent among us, in our communities, that are anti-social and detrimental to the best interest of all citizens: Lawlessness, crime, gambling - from punch boards to 'cash night' at the movies, drunkenness and selling of booze, legally and otherwise, the erasing of the Lord's Day as a day of quiet worship and service by the secularizing of it with baseball games, movie shows, motor boat racing and other ways . . . It is obvious that none of those things that disturb and desecrate the Lord's Day in the bounds of our association would be profitable if the Christian people would refrain from patronizing them . . . There are not enough non-Christian people in our territory, if they all paid admissions, to make any movie or baseball game a financial success on the Lord's Day."

The churches had hardly recouped from the depression before they were hurled in into the destruction of World War II. It was a time of conservation and loss of manpower as husbands, father, and sons were called into military service. In 1942 the clerk of West Chowan Association explained that because of the tire and gasoline rationing the Executive Committee decided the annual session would convene only one

day, instead of two. The messengers then voted to have a one-day annual meeting for the duration of the war.

Earlier, during the temperance movement, the association had tightened its rules about alcohol. In 1945, Cashie Church threatened to withdraw from the association over this issue. They felt the association had gone too far in demanding compliance to the resolution that no church could be in fellowship who allowed its members to manufacture or sell alcoholic beverages. A heated debate ensued, but the association was adamant in the stand that had been taken against alcohol in 1885 and reaffirmed in 1944. Cashie withdrew and a committee was appointed to work with the church. By 1950, Cashie was back under watchcare status and into full fellowship soon after. Cashie made it clear that their church did not condone the manufacture or sale of alcoholic beverages, but they felt the association was unrealistic in banning churches that did not purge its membership of those who consumed or dealt with alcoholic beverages.

The association went back to two-day meetings after the war, but decided to meet at different churches each day in future.

The years 1946 and 1947 were devoted to raising funds to reopen Chowan College. The college did reopen its doors as a Junior College on September 14, 1949 with 133 students reporting for classes.

The 1947 association appointed a committee to secure an associational missionary. Mr. M. Heath Tadlock accepted the call to become the first missionary of the West Chowan Association and began his work August 1, 1949. The 1950 minutes tell of his resignation as Associational Field Worker. Perhaps his short tenure was due to no clear cut defining of his position and duties because later on, in 1957, when Henry W. Stough became the second missionary, he was employed as a Promotional Secretary.

In the 1959 session, the association voted to make the Bertie Union Meeting a part of the West Chowan Association and let it function as a spring inspirational meeting of the association.

A history of Woman's Missionary Society on the occasion of its sixty-ninth anniversary was printed in the 1963 minutes.

Pastors' salaries had taken a real beating during the depression and churches were slow to upgrade them. The association focused on getting churches to deal realistically with pastors' salaries during 1965 and 1966. Those also were the years when churches were grappling with the new controversial questions of tax dollars going to religious institutions.

Vast organizational name changes occurred in 1969:

Sunday School Superintendent	became	Sunday School Director
Training Union Director	became	Church Training Director
Music Director	became	Music Director
W.M.U. President	became	W.M.U. Director
Brotherhood President	became	Brotherhood Director

In 1975 the association joined with the Baptist State Convention to provide religious services at a Migrant Training Center located at Rich Square. That same year Henry Powell was called as Director of Associational Work; and a building in Ahoskie was rented for the associational office. The office moved from the North Main Street location to 116 North Mitchell Street in 1979.

In 1980, the association voted not to request further financial assistance from the Baptist State Convention since the churches in the association now had incomes exceeding two million dollars and the work should be self-supporting.

The ministry at the Migrant Training School was also phased out due to governmental changes in the use of the facility.

In 1982, the association accepted a joint recommendation from the Missions and Executive Committees to help a struggling mission church in Chester, West Virginia,

build a pastor's home. Referred to as, The West Virginia Project, churches gave around 40,000 to build the home and groups of men from our churches gave many hours of labor throughout the latter part of 1982 until it was completed in 1983.

Mrs. Bernice Kelly Harris, in a message on "The History of the Association" brought to the eighty-third annual session in October, 1965, said: "Through a history, the church can better understand itself, get a clearer view of its own identity. It is a ministry that will tend to deepen's one's love for his church. The yesterdays of churches should enrich its todays and tomorrows, so that new generations will profit by experiences of former years." I hope this sketch has sharpened our identity as Baptists working together in association with each other as we have done for more than two centuries and that our todays and tomorrows will be enriched because we know where we've been and where we are heading.

THE END

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Historical Table

YEAR	MEETING PLACE	MODERATOR	CLERK	PREACHER	TEXT
1883	Cashie	R.P. Thomas	W.C. Parker	D.A. Woodson	Rom. 1:16
1884	Robert's Chapel	R.P. Thomas	W.C. Parker	J.D. Hufham	Acts 20:24
1885	Pleasant Grove	R.P. Thomas	W.C. Parker	C.W. Scarboro	Psalms 16:8
1886	Mars Hill	R.P. Thomas	W.C. Parker	C.W. Scarboro	Heb. 13:1
1887	Winton	R.P. Thomas	W.C. Parker	B.B. Williams	Acts 20:35
1888	Elam	R.P. Thomas	W.C. Parker	M.L. Green	Gal. 6:10
1889	Aulander	R.P. Thomas	W.C. Parker	T.T. Speight	Gal. 6:10
1890	Ross	R.P. Thomas	W.C. Parker	C.W. Scarboro	Romans 8:1
1891	Union	R.P. Thomas	W.C. Parker	T.G. Wood	Habakkuk 2:15
1892	Mount Carmel	R.P. Thomas	W.C. Parker	Braxton Craig	Num. 10:30
1893	Colerain	R.P. Thomas	W.C. Parker	L.M. Curtis	Col. 2:10
1894	Mt. Tabor	R.P. Thomas	W.C. Parker	A. Cree	Col. 1:28
1895	Sandy Run	R.P. Thomas	W.C. Parker	J.B. Boone	Romans 15:1, 2, 3
1896	Brantley's Grove	R.P. Thomas	W.R. Raynor	R.D. Cross	Eph. 1:17-20
1897	Mars Hill	J.C. Scarboro	W.R. Raynor	J.A. McKaughn	Acts 5:29-31
1898	Meherrin	J.C. Scarboro	W.R. Raynor	W.P. Jordan	Rom. 5:8, 8:32
1899	Ahoskie	J.C. Scarboro	W.R. Raynor	J.A. Speight	Gal. 6:14
1900	Potecasi	C.W. Mitchell	N.W. Britton	R.D. Cross	Joel 3:14-16
1901	Capehart's	C.W. Mitchell	N.W. Britton	G.P. Harrell	Hebrew 4:6
1902	Connarista	C.W. Mitchell	N.W. Britton	D. Cale	II Cor. 9:6-7
1903	Buckhorn	C.W. Mitchell	N.W. Britton	L.M. Curtis	Rev. 3:7-11
1904	Ross	C.W. Mitchell	N.W. Britton	A.T. Howell	Exodus 10:15; 18:19-20
1905	Hebron	C.W. Mitchell	N.W. Britton	W.L. Britt	Matt. 3:19, 26:26, 28
1906	Cashie	C.W. Mitchell	N.W. Britton	M.A. Adams	Heb. 15:1
1907	Christian Harbor	W.P. Shaw	N.W. Britton	R.L. Gay	Psalms 60:4
1908	Aulander	W.P. Shaw	N.W. Britton	A.T. Howell	Song of Solomon 5:16
1909	Bethlehem	T. Gilliam	N.W. Britton	R.D. Stephenson	Matt. 16:27
1910	Rich Square	T. Gilliam	N.W. Britton	Q.C. Davis	I Cor. 15:3

1911	Winton	T. Gilliam	N.W. Britton	J.A. Parker	John 6:67-69
1912	Republican	T. Gilliam	N.W. Britton	T.L. Brown	James 2:8
1913	Severn	T. Gilliam	N.W. Britton	D.P. Harris	Acts 17:26-27
1914	Harrellsville	T. Gilliam	N.W. Britton	W.B. Waff	Mal. 3:8
1915	Jackson	C.H. Jenkins	N.W. Britton	S.N. Watson	John 21:19
1916	Lewiston	C.H. Jenkins	N.W. Britton	K.D. Stukenbrok	Luke 21:19
1917	Ahoskie	C.H. Jenkins	N.W. Britton	T.C. Keaton	I Cor. 9:22
1918	Colerain	C.H. Jenkins	N.W. Britton	James Long	Essentiala Local Ch
1919	Seaboard	C.H. Jenkins	N.W. Britton	Dancy Cale	Titus 2:10
1920	Mt. Tabor	C.H. Jenkins	N.W. Britton	W.R. Haight	Acts 2:41
1921	Kelford	C.H. Jenkins	R.B. Lineberry	E.N. Gardner	John 14:6
1922	Elam	C.G. Powell	R.B. Lineberry	Julius W. Whitley	John 12:32
1923	Murfreesboro	C.G. Powell	R.B. Lineberry	J.P. Essex	Eph. 5:25
1924	Cashie	C.G. Powell	R.B. Lineberry	E.J. Isenhower	John 17:4
1925	Woodland	C.G. Powell	R.B. Lineberry	D.P. Harris	John 17:7
1926	Christian Harbor	C.G. Powell	R.B. Lineberry	C.M. Billings	Rom. 1:14
1927	Aulander	C.G. Powell	R.B. Lineberry	B. Townsend	II Tim. 1:6
1928	Ashley's Grove	Wayland Mitchell	R.B. Lineberry	O. Creech	John 14:6
1929	Meherrin	Wayland Mitchell	R.B. Lineberry	A.W.H. Jones	Heb. 2:10
1930	Capehart's	Wayland Mitchell	R.B. Lineberry	R.B. Lineberry	Acts 26:19
1931	Potocasi	Wayland Mitchell	R.B. Lineberry	L.E. Dailey	II Cor. 5:14
1932	Ahoskie	J.H. Matthews	R.B. Lineberry	W.R. Stephenson	Rev. 2:7
1933	Cashie	J.H. Matthews	R.B. Lineberry	Richard Lloyd	Matt. 6:10
1934	Powellsville	J.H. Matthews	Oscar Creech	C.H. Trueblood	II Tim. 4:5
1935	Galatia	J.H. Matthews	Oscar Creech	K.E. Bryant	Matt. 6:10
1936	Ahoskie	J.H. Matthews	Oscar Creech	Lonnie Sasser	Neb. 2:17
1937	Colerain	W.D. Barbee	Oscar Creech	J.H. Bunn	II Chron. 17:16
1938	Conway	W.D. Barbee	Oscar Creech	L.M. Dixon	Matt. 5:14-16
1939	Chowan College	W.D. Barbee	Oscar Creech	R.R. Jackson	Acts 13:36
1940	Connarista	W.D. Barbee	Oscar Creech	Guy C. Moore	Ezek. 2:1
1941	Chowan College	W.D. Barbee	Oscar Creech	J.M. Duncan	Ps. 78:5; Mk. 6:5
1942	Chowan College	W.D. Barbee	Oscar Creech	E.Y. Everitt	Mark 12:28-34
1943	Mars Hill	W.D. Barbee	Oscar Creech	J.E. Lanier	Esther 4:14

1944	Aulander	W.D. Boone	Oscar Creech	A.P. Mustain	John 3:7
1945	Ahoskie	W.D. Boone	Oscar Creech	No Sermon	
1946	Meherrin, Mt. Carmel	Oscar Creech	P.T. Worrell	J.U. Teague	Luke 19:10
1947	Republican, Jackson	Oscar Creech	P.T. Worrell	Fletcher Ford	I Sam. 4:9
1948	Potecasi, Lewiston	Oscar Creech	P.T. Worrell	W.P. Milne	Luke 17:20-21
1949	Elam Capeharts	Oscar Creech	P.T. Worrell	J.B. Dailey	Matt. 4:18-21; 28:18-20
1950	Harrellsville	Oscar Creech	P.T. Worrell	J.M. Duncan	Matt. 4:18-21; 28:18-20
	Greens Cross				
1951	Aulander, Buckhorn	Oscar Creech	P.T. Worrell	E.C. Upchurch	Eph. 6:10-18
1952	Conway, Cashie	Oscar Creech	P.T. Worrell	E.S. Morgan	Exodus 14
1953	Seaboard, Chowan College	Oscar Creech	P.T. Worrell	Frank Robinson	Isaiah 54:2
1954	Mars Hill, Colerain	Herbert Jenkins	Mrs. Jesse F. Colson	Wayne Scott	Rom. 6:19-23
1955	Rich Square, Woodland	Herbert Jenkins	P.T. Worrell	W.P. Milne	II Cor. 8:7
1956	Riverside, Ahoskie	Merrill Evans	J.M. Long	Robert Johns	Heb. 12:3
1957	Ashleys Grove	Herrill Evans	J.M. Long	Eugene Johns	Acts 2
	Murfreesboro				
1958	Meherrin, Chowan College, Powellsville	C. Gordon Maddrey	Levi Gillikin, Jr.	J.M. Long	Luke 10:1-7
1959	Lewiston, Bethany	C. Gordon Maddrey	Levi Gillikin, Jr.	Rowland Pruette	John 17:13-23
1960	Conway, Rich Square	W.T. Charles	Levi Gillikin, Jr.	W. Issac Terrell	Eph. 3:1-13
1961	Ahoskie, Aulander	W.T. Charles	Levi Gillikin, Jr.	C. Earl Haynes	Gal. 4:1-14
1962	Chowan College, Cashie	E. Len Watson	K.E. Bryant	John D. Davis	Matt. 28:19-20
1963	Woodland, Center Grove	E. Len Watson	K.E. Bryant	B.J. Traywick	Haggai 1
1964	Colerain, Galatia	Dr. W.R. Parker	K.E. Bryant	Lee Roy Campbell	Rom. 13:11-14
1965	Creeksville, Mars Hill	J.L. Walter Moose	K.E. Bryant	Bennie Pledger	Phil. 1:21
1966	Cashie, Chowan College	Rowland S. Pruette	K.E. Bryant	E. Len Watson	Acts 1:8
1967	Murfreesboro	Rowland S. Pruette	K.E. Bryant	Gwyn P. Sullivan	Ps. 96:2
	Askewville				
1968	Riverside, Meherrin	C.E. Thomas	L. Thad Prevattie	T.M. Jones	John 20:19
1969	Sandy Run	C.E. Thomas	L. Thad Prevattie	Billy T. Mobley	Eph. 4:4
	Rich Square				
1970	Ahoskie, First Cashie	Russell Johnson, Jr.	L. Thad Prevattie	Tom H. Caulkins Herman T. Dilday	

1971	Conway Capeharts	Russell Johnson, Jr.	Henry W. Stough	Joe D. McLean Walter S. Jones	I Cor. 12:1-6 Eph. 5:1-17
1972	Aulander Lewiston, First	Terry H. Jones	Henry W. Stough	H.L. Coppedge Walter F. Hill	Heb. 9:22 Ex. 4:1-15
1973	Winton Connaritsa	W.L. Downs	Henry W. Stough	Vincent Young Jack H. Mace	James 1:18-27 John 8:30-32
1974	Greens Cross Capeharts	Robert B. Spivey	Mrs. Walter Jones	Joseph Polinski Harold Rumpfelt	Col. 3
1975	Colerain Harrellsville	Robert B. Spivey	Ronald Richardson	Tim Sellars	Judges 7
1976	Murfreesboro Potecasi	Russell Johnson, Jr.	Ronald Richardson	Ronald Richardson Lonnie Armstrong D.H. McCullough	Matt. 28:19-20
1977	Galatia Brantleys Grove	Russell Johnson, Jr.	Mrs. Faye Scott	Jack Byrd Delbert Burnett	
1978	Rich Square Republican	Bobby Cross	Mrs. Henry Powell	Larry Pittman Gerald Riggs	Mt. 13:31-33 Jn. 20:19-31
1979	Ross Mars Hill	Bobby Cross	Mrs. Henry Powell	Hubert Mizelle Kenneth Pittman	Mk. 4:35 Acts 2:1-5; 37-47
1980	Pleasant Grove Bethlehem	Robbie Parker	Mrs. Henry Powell	Robert C. White Dr. W.D. Morris	
1981	Severn Jackson	Robbie Parker	Mrs. Henry Powell	Lemar Wheeler J.N. Baggett	Hosea 7:1-7 Nehemiah 1:1-11
1982	Crech Memorial Earlys	Lemar Wheeler	Mrs. Henry Powell	Robbie Parker James Langford	Numbers 32:1-7 Luke 10:25-37

Pastor's Home
First Baptist Church
Chester, West Virginia



Special mission project of the association, as part of the North Carolina Baptist State Convention's Mountain State 200 program. The home was begun July 1, 1982 and dedicated September 18, 1983.



Ahoskie, First Baptist Church

Formed as a mission of the Meherrin Church in 1803, the First Baptist Church of Ahoskie was organized into a congregation in 1804 with 67 members. Always, it has been a missions minded church.

The Church has been led by twenty-one pastors from 1804-1983. While several men have pastored for long periods, the late Reverend Oscar Creech served the church for 26 years, January, 1925, until October, 1951. Other pastors following Mr. Creech have been as follows: William Milne, Isaac Terrell, Billy T. Mobley, and James Langford.

Staff members have also contributed immensely to First Baptist Church. Among them the following served ably: Miss Josephine Hair, Mr. and Mrs. L.C. Pinnix, John Fischer, Adrian Littlejohn, Bob Dills, and Don Gober.

Across the years young people have felt the call of God and gone out to serve Him as pastors and staff members. David Leary, now pastor of the West Monmouth Baptist Church, in New Jersey, was the first to go out. He credits his pastor, Oscar Creech, as an influence but also the missionary organizations of the church. In years to come Dennis Bazemore and Robbie Parker would also enter the ministry. Jim Hyatt, Garner Keel, and Leah Wiggins Stubbs would become Ministers of Music. In 1983 there are still young people accepting the call of God to enter full-time church work.

Missions at every level - associational, state, home, and foreign - continue to be a goal of First Baptists. April 15-23, 1983, Dr. Suzanne Newsome, a dentist, spent a week in medical missions in Antigua. Hopefully, Suzanne is the first of tenure First Baptist involvement in missions - the going of its laymen to mission points around the world.



Ashley's Grove Baptist Church

Ashley's Grove Baptist Church was founded in 1909 with eighty-eight charter members. It grew from a Sunday School first organized in 1892. The church occupied its first building in 1910, sharing a circuit preacher with several other churches. The original structure with several additions and improvements burned in 1968. The church met in a community clubhouse and began the rebuilding process immediately. At the first business conference following the fire the church voted to call a pastor to serve on a full-time basis.

According to the church clerk's records we have progressed to 322 members on the roll. Five of these members were charter members! Many of our members were baptized in Potecasi Creek. Today's candidates enter a heated pool in the sanctuary. The budget has increased from \$195.42 in 1909 to the many thousands required to maintain His programs in 1983. In 1909 and for some years afterward brethren absent from regularly scheduled church meetings were visited and questioned about attendance problems. Attendance was excellent. It is amusing to note that we "progressed" from space heaters to electric heat to a wood-burning heater in the thirty-three years that we have provided a parsonage for the pastor.

Plans are under way for a Diamond Anniversary Celebration during 1984.

Askewville Baptist Church

There was no church in the Askewville community prior to the Baptist Church. The nearest church was Ross Baptist Church and the majority of people in the Askewville Community, were members there. Sunday School and prayer meetings were held in the Cobb's school building.

Several people in the community, including Mrs. Rosa White, had for some time wanted a church. The Reverend Walter Raleigh White, a young Baptist minister raised in the Askewville Community, returned home for a visit at Christmas in 1912.

While home the Reverend Mr. White talked with many people about the need of a church. He said if the people did not build a church building, he would preach under a brush arbor.

The people made the decision to build the church early in 1913. Brother A.J. White donated one acre of land for the building. Brother George Butler, a member of the Ross Baptist Church, donated the first logs for the building. Brother J.H. Harris was in charge of constructing the building, a one-room structure. Many people gave timber and labor, and the good women saved their Sunday eggs for the new building. The outside of the building was completed in time for the first service in April, 1913.

The organization of the church is taken from the minutes of the first meeting. The people of Askewville assembled on the 13th day of April, 1913, being the fourth Lord's day, for the purpose of organizing a Baptist Church. The Reverend Dancy Cale was elected moderator pro tem, and Brother W.D. White, clerk pro tem. The clerk read a decorum of rules for the government of the church, and after some remarks, the same was adopted as a church covenant. Letters of dismission from Ross Baptist Church were read and forty-one people were received as charter members of the new church. The new church was named Askewville Baptist Church. Deacons were elected and ordained.

The church worshipped in the original one-room structure until 1926 when the building was remodeled by building twelve classrooms, vestibule, and belfry. The church bell was a gift from Deacon James R. White and is still in use today.

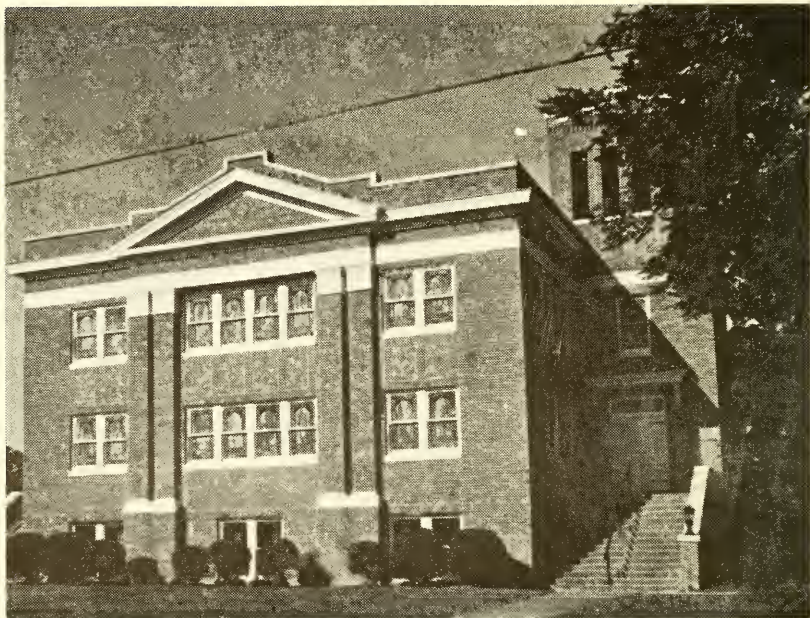
Gas lights were used in the church until 1928 when the building was wired and current purchased from the town power plant. In 1919 a Delco plant was installed and used until 1938 when the power line came in.

A pump organ was used for music until 1934 when a piano was purchased. In 1958 a Hammond organ was purchased and a new piano was purchased in October, 1961.

In 1948 a building committee was appointed for the purpose of building a parsonage. The parsonage was built in 1950 and finished in February, 1951. Members gave timber and labor. Brother L.J. White gave the lot. Brothers Shelton White and Meredith White were the only paid carpenters.

The church had preaching only on the first and third Sundays until 1951. From 1951 to December, 1960 the church had preaching half-time. Since December, 1960, the church has been a full-time church.





Aulander Baptist Church

The West Chowan Baptist Association minutes of 1889 included this reference to the young church, three years after its establishment and admission to said association: "It is the Dudley's Grove (now Oak Grove) of the past, with its name changed and its membership enlarged by additions from the churches at Pleasant Grove, Sandy Run, Ahoskie and Connaritsa. This church has built a large, beautiful house just outside the growing village of Aulander." The Reverend C.W. Scarboro, its first pastor, wrote these words about the original wooden structure, valued at \$1,250.00, with a membership of 195, located at the corner of what is today East Main and Pine Street.

On or about 1894 the church was moved to its present location and many of its members left to re-establish Dudley's Grove. Although numerous improvements were made to the building during the following years, by the early twenties, in anticipation of a growing community and church membership, an auspicious building program was initiated under the leadership of the Reverend J. Fred Stimpson. The First and present parsonage was constructed in 1924. The original church building was razed and a large brick edifice erected on the same site in 1926. The superior foresight of these early planners has enabled the church to expand to meet its ever increasing needs without additional construction to this date.

The \$55,000 cost and the subsequent indebtedness was a struggle during the ensuing depression years, requiring great sacrifices by its members to merely meet the interest payments. The Reverends Lonnie Sasser, W.P. Milne, and Joseph Folds sustained and kept the faith with us during those lean times. The debt was liquidated twenty years later and the note burned at a special service.

In 1966, under the leadership of Dr. James O. Shurling the church and parsonage were completely renovated at a cost of \$73,000. Coinciding with this our present organ was installed, a gift from the Jenkins family to replace one given in 1948 by Mr. Charles H. Jenkins.

With a resident membership of 300 and an operating budget of \$78,000, we hopefully continue in the way of our founding fathers by sharing the light and love of Christ in the village of Aulander.

Bethany Baptist Church

The month was August. It was the year of our Lord, 1881. A great change was about to take place in the small community of Perry's Cross. A revival of religion was held in the old Perry's Cross schoolhouse by the Reverend Josephus Lynch. He was a Baptist preacher living in Chowan County. For some time the people of Perry's Cross had been attending services in the schoolhouse. The revival of 1881 was a most spiritual one and many professions of faith were made. So pronounced and widespread was the interest that the people, led by Brother Lynch, eagerly came together and organized a congregation. They set about to build a church on the present site of land donated by Freeman Perry. Consent of Colerain and Ross churches was given. Organization was at once with Brother Lynch as pastor.



Under the leadership of Reverend Moses Mizelle and the wise management of the older heads of the church, the building was started in 1882 and completed in 1883.

In 1922 three extra rooms were added to the front of the church at a cost of \$3,550.00. Members then dedicated the house with the prayer that it might stand as a beacon of light to those who pass the road as well as to those who visit and at all future services and occasions.

In 1935 the members again saw the need to add to the church. Six classrooms were built on the back of the church.

In October of 1947, Bethany met with Ross Church and voted to enter the field together. This arrangement lasted until January, 1980.

The first Board of Trustees was appointed in 1950 and included C.V. Henry, H.A. Lee, and E.E. Daniels. In November of that year an acre of land was purchased with plans to build a parsonage on it at some future time.

Plans were begun in 1952 for an educational building to be built on the church grounds which would include three classrooms, a kitchen, and restrooms. The building was dedicated in December, 1960, with dinner on the grounds.

It was decided in February, 1961, to brick veneer the church and make repairs to the inside. A fire in April of that year caused extensive damage to the inside making it necessary for more work to be done.

The year, 1980, was a big one for Bethany Baptist Church. Ross Church decided to go to a full-time pastor and Bethany joined with Capehart's Church on a part-time basis for seven months. On October 12, 1980, Bethany went back to a full-time minister with the Reverend Cecil Harkey, Jr. as pastor. Also, a building fund was started to build a parsonage on the land purchased 31 years before for that purpose.

The parsonage was completed in July, 1981, with much of the work being done by members of the church. By the grace of God, the work and cooperation of the members of the church, and the generosity of Mr. and Mrs. Andy Hewlett, Bethany Baptist Church now has a beautiful parsonage completely debt free.

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Bethel Baptist Church

On December 31, 1916 a group of Christian believers, which had been holding mission meetings in a schoolhouse in the community, voted to organize a church and to call it Bethel. The seventeen charter members were: M.L. Daniel, R.A. and Mamie Daniel, Dan and Altha Cook, V.I. and Virginia I. Bass, J.E. and Hattie Daniel, Lloyd Bass, John Bass, Eva Birdsong, Mary L. Daniel, Emma J. Cook, J.T. Edwards, M.N. Cook and Alethia Cook.

Mr. J.E. Daniel was elected to serve as the first deacon.

A week later on January 7, 1917 the newly organized church voted to call Reverend K.D. Studenbrook as pastor.

Early in 1917 approximately three acres of land were donated by J.E. Daniel and J.T. Edwards for the church site and work was begun. The members continued to meet in the school building while the church building was being constructed. The present sanctuary and three inside classrooms were dedicated on September 15, 1918. Part of the original three acres was later used for a church cemetery.

The Women's Missionary Union was organized in 1919 and Mrs. M.L. Daniel was named as its first president. Mrs. R.A. Daniel became president of this organization in 1922 and has served continuously to the present time.

Bethel Church was part of a three church field consisting of Seaboard Baptist Church, Elam Baptist Church at Gumberry and Bethel Church until 1957 when Seaboard became independent. Bethel and Elam still comprise a two church field sharing one pastor.

In 1954 Vacation Bible School and Baptist Training Union were added to the curriculum.

Through faithful and dedicated service the church has continued to flourish. Many new appurtenances have been added due to the generosity and diligence of sincere Christians.

In 1958 three new classrooms and a baptistry were added to the church in order that it may more effectively serve the community. An outdoor bulletin board was donated to the church in 1962. The present pews and pulpit furniture were donated in 1968 by individual members of the church. At the same time, carpet and central heating system was installed in the sanctuary and central air conditioning was added in 1970. In 1974 carpet was laid in all six classrooms and early in 1975 central air and heat was extended to the classrooms. Stained glass windows were also donated to the church in 1975 by individual members of the church.

A total of seventeen pastors have served the church since its organization in 1917.

Dr. R. Hargus Taylor served as interim pastor from April 19, 1978 to July 20, 1980.

The church voted to go full-time and called Reverend Thomas R. Edwards as their full-time pastor, July 19, 1980, who is the present pastor.



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Bethlehem Baptist Church

In 1835 a group of Baptist, many of them members of Ahoskie Baptist Church, came together and organized the congregation known as Bethlehem. All records of the church were destroyed from 1835 to 1842. The church was erected on two acres of land donated by Abraham Thomas. It has been said by folks in a position to know that the building would have been considered "comfortable" by that day's standard.

Bethlehem was admitted into the Chowan Association during the annual meeting at Bethel Meeting House in Perquimons County, North Carolina during the May 12-15, 1835 meeting. The first messengers were W. Hill, A. Thomas, and James L. Grimes.



Elder Thomas Hoggard was the first pastor, serving for ten years. The minutes record numerous improvements to the building and grounds.

In 1847, only twelve years after its formation, the church sent forth William P. Britton, Jr., to be ordained as a minister. Mr. Britton was later called as the church's fourth minister.

The first record of a Sunday School is found in 1854, when Augustus Bass, Sr., was appointed superintendent.

In 1858, a committee was named to be in charge of the construction of a new house of worship at Bethlehem Crossroads. The conference agreed that there would be "four doors to the meeting house," and that the new one would stand back of the old one. The construction started in September, 1858 when ten men became responsible for \$100 each and two agreed to pay \$50 each. The Reverend A.M. Craig was pastor in 1859 when the building was completed.

The church had a slave gallery across the northern end. This was entered by an outside stairway. Women sat on the right hand side of the room and men on the left. A five foot high partition, running down the middle of the church prevented any view of the opposite sex.

The last "colored members" were Allen Harrell and Grammar Harrell, who asked for their letters of dismission in 1871. Most of the Negro members joined to form a new congregation which they named Bethany and stands about one mile from Bethlehem.

It was during the tenure of the Reverend L.M. Curtis that the present building was constructed. Willie Hoffer of Gates County agreed to build a "nice, handsome, workmanlike building," on the order of the Connaritsa Church for \$375.00. It was completed in the fall of 1902.

Reverend K.E. Bryant was pastor in 1929. During his tenure the classrooms were increased from two to eight. Bethlehem was hit hard by the Civil War and the depression, but survived to celebrate it's 100th anniversary in 1935.

On October 5, 1970, under the leadership of the Reverend J.I. McMahan work began on the rear section of the church to provide additional classrooms, fellowship hall and restrooms. It was ready for the first service of 1971.

Bethlehem and Brantley's Grove were in the same field in the sixties and up until 1975 when the Reverend Ray Craig was called as pastor. At that time Bethlehem went into the field with Wakelon Baptist Church.

In 1975 under the leadership of the Reverend Ray Craig a parsonage was built on

Brantley's Grove Baptist Church

The church was organized in 1877 in an old schoolhouse across the road from its present site which was given by Brother James Brantley. There were thirty-eight charter members. This hull of a schoolhouse was soon plastered and some Sunday School classrooms added.

The Women's Missionary Union held its second annual meeting here on October 28, 1896.

The West Chowan Baptist Association held its fourteenth annual associational meeting here in 1896.

The present building was built in 1925 and 1926 and all the notes were paid off in 1926.

In October, 1926, new pews were installed.

The first record of music in the church was in October, 1926. Dedication services for the new building were July 4, 1930. Up until 1934 the church held monthly Saturday conferences. Then they voted to have quarterly Saturday conferences and have the rules of decorum revised.

In March, 1964, the church approved and adopted the plans submitted by the Building Committee to build more classrooms on to the church. Work began immediately. In 1972 the church refloored the sanctuary, did a dropped ceiling and added new folding doors to classrooms. In 1973 new pews were installed in the sanctuary. In 1975 the church installed a water cooler, water pump, bought an organ, rebuilt the choir area, had a picture painted behind the choir, bought a trailer for a pastor's study, put down a deep well and paneled the walls of the sanctuary. In 1976 heat and air conditioning was installed and the sanctuary carpeted. In 1977 a baptistry was installed, a church sign board was erected in front of the church and the youth of the church raised money and bought a church bus.

On July 17, 1977, Brother James Ward announced to the church that he felt the call to minister for Christ, that he wanted to go and preach for the Lord. He was licensed to preach on August 7, 1977, and ordained on October 26, 1980. He was the first man from this church to go into the ministry while a member of this church.

The number of members in October, 1982, was 193.

Pastors serving the church since it was organized in 1877 to 1923 were: The Reverends W.C. Overton, M.L. Green, B. Craig, J.K. Fant, D. Cale, S.B. Barns, H.F. Brinson, J.T. Crisp, S.N. Watson, P.A. Underwood, A.P. Mustian and E.J. Isenhower. The Reverend Oscar Creech served from 1923 to December, 1933. The Reverend A.P. Mustian served from January, 1934 to January, 1944. The Reverend Oscar Creech came back in April, 1944 and served until October, 1948. The Reverend T.J. Faulk came in October, 1948 and served until March, 1949. The Reverend A.P. Mustian came back in September, 1949 and served until April, 1955. The Reverend Earl Sapp came in October, 1955 and served until October, 1956. The Reverend W.E. Carter came in 1957 and served until 1962. The Reverend J.D. Wyatt came in May, 1963 and served until July, 1968. The Reverend Jonathan Twisdale came in

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Buckhorn Baptist Church

According to the records, the Church of Christ of Buckhorn Chappel, Maney's Neck, was constituted the thirteenth of November in the year of our Lord 1835.

The first house of worship was St. John's Episcopal Church, built under the leadership of the King of England in the early 1700s. The Episcopal Church was a place of worship for over 100 years. The church was abandoned and converted to the state.

In the year of 1835, Buckhorn Baptist Chappel was organized by Meherrin Church with seven men and sixteen women members. The Episcopal Church building was the place used for worship. Elder James Delk was the first pastor and served for one year.



Elder Delk was succeeded by Elder Edward Howell in 1836 who served seventeen years and received \$50.00 each year for his services. Twenty-five pastors have served the church during its history. By 1846, a larger building was needed. Two and one-half acres of land, adjoining the church property were purchased by the trustees, from Elisa D. Brett on November 10, 1846 for \$23.00. A large sanctuary with a balcony was erected. The balcony was for Negro members until 1871, when a request came for letters to form a Baptist church at Mill Neck.

Furnishings were used from the Episcopal Church and are still used today.

The items purchased were silver communion set for \$12.00, five captain chairs for \$12.00, and cushions and carpeting for \$8.75. The total cost of furnishings, building and interest amounted to \$1,343.01.

Without hymn books or an organ, the preacher read a verse from the only hymnal and the congregation sang. Around 1898, an organ was secured and Miss Tena Picot (Darden) was the first organist.

The original Baptist church building was used until 1910. The present structure was built by the leadership of the pastor.

Carpets, pews, organ, communion table, choir chairs, and a pulpit stand were purchased for the sanctuary.

Our parsonage was built in 1959.

In 1963, the choir loft was rearranged, window memorials and carpet were added to the sanctuary.

In 1970, renovations were made and the educational department was added including thirteen Sunday School classrooms. Furnishings were provided by families of the church.

In 1975, new hymnals were given to the church.

In 1982-83, new choir robes and chairs were purchased for the choir. An effective music ministry is greatly appreciated.

During the April conference of 1836 it was resolved that sisters have equal privilege to vote on choosing pastors, deacons, and the receptions of members.

Many years before WMS of North Carolina was organized, mission meetings were held in the homes of the women of Buckhorn. In March, 1891, Miss Lizzie Savage and Miss Margaret Little met in Raleigh with Miss Fannie E.S. Heck to help organize the state WMS. Returning home, they soon organized a Woman's Missionary Society. Meetings were first held in homes, and later on conference days at the church.

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Capeharts Baptist Church

The Capeharts Baptist Church, located in Southeastern Bertie County, was organized on Friday, December 10, 1824. There were seventy-four charter members who had received letters of dismission from the Cashie Baptist Church of Windsor and the Wiccacon Baptist Church of Colerain that they might organize a church at Capeharts. Of the seventy-four charter members, there were sixty-four white members and ten black members. A Mr. Capehart gave the church a plot of land for the church building and it is from this donation that the church gets its name "Capeharts."

Elder Reuben Lawrence was called to serve as the first pastor of the new church. He served for nineteen years from December, 1824 until April, 1843. During the course of history the church has been served by thirty-two pastors in thirty-four different pastorates. Mr. Charles Cobb was chosen as the first church clerk and served in that capacity for fifteen years.

The church became a member of both the Bertie Union and the Chowan Association in 1825. The Chowan Association was divided into two associations in 1883, the Chowan Association and the West Chowan Association. Capeharts then became a member of the West Chowan Association in which it is still a member.

The church voted in August of 1847 to organize its first Missionary Society and on June 11, 1870 the church voted to meet the next morning, June 12, 1870 at eight o'clock to organize a "Sabbath School." This is the first record of a Sunday School in the church history.

Sometime prior to 1946 the church had become a member of a four-church field with Greens Cross Church, Elm Grove Church, and Ross Church. On October 27, 1946 the church voted to cooperate with the other churches in dividing the field into two fields. Greens Cross and Capeharts were united into one field and Elm Grove and Ross were in the other field. In conference, September 6, 1953, the church voted to build a parsonage and launch out on a full-time program. The parsonage was completed in record time and in November of 1953 the Reverend Paul F. Burke was called to serve as the first full-time pastor of the church.

There have been three church buildings constructed at the Capeharts site during the history of the church. The first building was built soon after the church was organized in 1824. In 1866 the church voted to build a new building which was completed and dedicated on March 12, 1870. The present building was completed and dedicated in 1918. The educational facility, an annex of classrooms, was added during 1927 and a new wing of four classrooms added to the annex in 1964. In 1982 the church added a fellowship hall completed with kitchen, pastor's study, new restrooms, and a baptistry.

Cashie Baptist Church

In the year 1770, the Elder Jeremiah Dargan and his wife, Anne Moore, with small beginnings and great faith, organized Cashie Baptist Church. Elder Dargan was a devout Christian, a zealous minister of the Gospel. He found the people of the Windsor area ready to hear his preaching. At first, services were held in private homes, frequently at the home of a Mr. Sowell, or Sewell, and soon the number of members increased. Elder Dargan



was greatly persecuted by a few, as were Baptists in other places at the time, and so came to silence his preaching and hinder his work.

The local opposition did however, prevent for a time, the erection of a Baptist church house in the town of Windsor itself, so Elder Dargan soon bought an acre of land about a mile east of Windsor, near Sandy Point, on which he erected a commodious house of worship about 42 feet square. Here the people came to worship, and Burkitt says in his account, that "many souls were awakened, got converted and joined the church." It was called Cashie, taken from the name of the river that flows by Windsor.

Elder Dargan continued as pastor of Cashie Church until his death on December 25, 1786. He had labored in this foundation work for 16 years. After his death the church was without a regular pastor until July 6, 1794, when Brother Aaron Spivey was ordained to the ministry and according to the old records was "on that day owned as our pastor." The minutes of the conferences of this church since 1791 have been well kept, and the roll of members contains every rank of citizen and every business and profession of this historic county. A great many strong and influential men and women of Bertie County have been members of Cashie. For more than a half century, in this church master and slave worshipped their God together.

For convenience the church was moved to its present location in Windsor in the year 1853. However, services were held occasionally out at the old church building for several years, in deference to the sentiments of the other members of the church. The house of worship in Windsor was not completed fully until 1854. The building then erected served the congregation until 1910, when it was removed and the present brick structure was erected.

In 1950, during the ministry of the Reverend W.I. Johnson, a new Sunday School annex was added. In 1954, the present parsonage was built while the Reverend Charles Wesley Duling was pastor. The new parsonage replaced an old structure which had served the pastors of the church since 1906. In 1961-62, during the pastorate of the Reverend E. Len Weston, a two-story brick educational building was completed and dedicated. This building has adequately served the congregation to the present time.

In 1970, while the Reverend Tom J. Jones was pastor, the church completely renovated the sanctuary and observed its bicentennial celebration with a week of special services. In 1972 the present pastor, the Reverend Jack W. Byrd began his tenure of



Center Grove Baptist Church

On the 28th day of December, 1896 the people of this community met in a called meeting to discuss plans for a house of worship. A motion carried to build a house thirty feet by 44 feet. The members began to think of a name for their new chapel and many were suggested. Since the church was in a central location it was named Center Grove.

In the spring and summer months of 1897 the lumber and other materials were placed on the grounds. In July, 1897 the building was begun and by the last of September, 1897 the outside of the building was completed and painted, pews and pulpit were in and ready for use.

On December 30, 1897 the people being led of the Lord met for the purpose of organizing a new church. There were fifty-one charter members that constituted the new church. The church covenant and articles of faith were adopted by the church. In twenty-four months the membership climbed from fifty-one to 149 members. Fifty-three of these were received by baptism.

February, 1900, two Sunday School classes were added to the rear of the church without debt, and on the fifth Sunday in April, 1900 the building was dedicated. In the year 1930 the decision was again made to build a new house. In March, 1936 the work began and was completed in a few months. While the building was under construction Sunday services were never missed.

In October, 1941 the church decided to have new pews installed. In 1960 the church members voted to construct our fellowship building. On May 26, 1963, the building was dedicated.

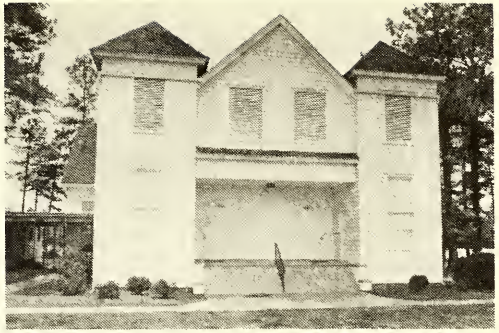
We have made many improvements to our church through the years. January, 1964 the central heating was turned on. In May, 1966 the church had wall to wall carpet installed. In December, 1967 a deep well was put down. In July, 1971 the central air conditioning was installed. In 1972 the men of the church reworked the church grounds, by hauling sand and top soil, gravel and putting down side walks in front and sides of the building.

The church has had one to dedicate himself to full-time service for the Lord.

Not only for the past blessings are we thankful but for future joys are we hopeful, for great are the wonders and powers of God.

Christian Harbor Baptist Church

Christian Harbor Baptist Church in Hertford County was organized in May, 1881. It is situated in a grove of beautiful old pine trees in the community then known as Mill Neck. The name originated from the grist mill located on the mill pond that flows into the Chowan River.



Before organizing the church, Reverend David Gilliland, a blind preacher, held a protracted meeting in the one-room schoolhouse located adjacent to the present church property. Then a bush shelter was constructed because of the large crowd.

In time, people of the neighborhood and of Harrellsville, Colerain and Bethlehem came together and built a house of worship on land donated by the heirs of the late Captain Hilary Taylor. Reverend B.F. Parker, Reverend W.C. Overton and Reverend T.G. Wood aided in its establishment, along with twenty members.

The community and church are said to have been named "Christian Harbor" as a result of a suggestion by Mr. Jim Todd.

The church building was dedicated on May 3, 1883, with Reverend John Mitchell preaching the sermon. Services were held on second Sundays. Church conferences were held on the preceding Saturdays until July, 1947 when it was voted to discontinue the conferences.

A Ladies' Aid Society was active before 1897. This evolved into a Missionary Society in 1906. The first officers were Reverend David Gilliland, president; Mr. J.W. Holloman, vice-president; Mr. John Sewell, secretary; and Mrs. Martha Burch, treasurer. The church has strongly supported missions through the years.

In 1902 plans were made to build a new church building. A new plot of ground adjoining the church was donated by Mrs. Perry White. Work was begun with Mr. James Edwin Askew serving as foreman. The new structure was dedicated in November of that year, and in April, 1903 Mr. Askew and Gettie Loura Ward became the first couple to be married in the building.

Christian Harbor has had a strong Sunday School, with long faithful service by its members. Mr. John W. Holloman served 26 years as superintendent, and Mr. Wallace W. Britt twenty years. Rules of decorum of the church were adopted in 1906. Reverend R.B. Lineberry became pastor in 1913, serving for twenty years. Due to ill health he offered to resign, but the deacons, instead, insisted that a supply pastor serve to give him an opportunity to rest. On October 6, 1934, God released him from his suffering. "His going in and out before us was a benediction. He worked and lived by faith in the Lord Jesus."

The year 1916 saw the organization of BYPU and YWAs. Later a GA and Sunbeam Band were formed. In 1923-24 a parsonage was built in Harrellsville, with Reverend Tom E. Walters and family being the first occupants. Eight Sunday School rooms were added to the church in 1925 and two more in 1940. The first Daily Vacation Bible School was held in 1939.

In 1953 the interior of the church was renovated and a heating system installed. This replaced the old pot-bellied stove that was in the center of the church. The educational building was constructed in 1961 with six classrooms and two restrooms. Paint, new carpet and refinished pews followed two years later.

When friends and gains are counted, both materially and spiritually, we must recognize those who were sent to preach. There were two young men licensed. J. Wade

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Colerain Baptist Church

A group of faithful, meeting as early as 1757, met at Wiccacon near Colerain. Historians have suggested two different dates as beginning dates for the Colerain Baptist Church. The old folks, aware of the Wiccacon work and the move to the town of Colerain, were so convinced about the date that they installed stained glass windows with the date, 1780, on the entrance of the main building. The Wiccacon Church was a branch of Cashie for a period

of time. The leadership of Elder Jeremiah Dargon and Cashie was clear during the period of 1780-86. The date, 1789, (which has often been used as the beginning of Colerain) is the date that Cashie stopped shepherding the work. The Wiccacon Church changed the name to Colerain Baptist Church and moved closer to the town of Colerain. So 1780 is correct and 1789 is also correct. The Kehukee Association met with the Wiccacon Church in 1786.

Some records show Joshua Freeman being converted and joining in 1777 while it was located about four miles northwest of Colerain. Soon the congregation moved to a new location just outside of Colerain on the site now occupied by the First Baptist Church. The congregation building complete facilities in 1848 with Reverend Abram Jones of Edenton preaching the dedicatory sermon.

In 1883, the first tract of land at the present site was bought and a house of worship was built and dedicated in 1892. Elder C.W. Scarborough preached the sermon. The West Chowan Association met with Colerain Church in 1893. The present building began with a cornerstone laying in 1908 and completed, paid for, and dedicated in June, 1911.

In 1925, the church invited Mr. E.L. Middleton of the Sunday School Department of the Baptist State Convention of North Carolina to come to Colerain and draw plans for a modern up-to-date Sunday School plant. The proposals were accepted and the plant was erected by the end of the year. The Sunday School at Colerain was the first departmental Sunday School in the West Chowan Association.

In 1948, a modern home to house the pastor was erected on a lot across from the church. In the early 1950s the church expanded the facilities with an educational building having several departments, a fellowship hall and kitchen. This was paid in full within five years. A treasured set of chimes was given in memory of Mr. and Mrs. Lee Brinkley by Mrs. Jennie Mae Davis and Mrs. Carolyn Eure.

Extensive renovations were begun in 1967. This included painting inside and out and remodeling altar area with pulpit furniture (as a memorial to William E. White by his family and friend). The beautiful lighting was given in memory of Clarence Wood Beasley by Mrs. Beasley and Mrs. Wood.

In 1968, the church purchased the Lawrence property and it was developed into parking and two tennis courts which have been completed and are now a joy to many.

In 1972, a completely new central heating and air conditioning system was installed in the main building.



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Connaritsa Baptist Church

The Connaritsa Baptist Church was constituted in 1789, with members of Sandy Run, Roxobel, North Carolina and others joining with the people of this community. The first church, being a brush arbor and later a log cabin, took its name from the chief of an Indian tribe who were settled around the community. The first church was located about one mile west of its present site.



It would be interesting to know how many and who were its charter members, but though few in numbers they were firm in their foundation of the faith, they believed that where few were gathered in God's name, there God was also. Only a church founded on such faith and with a strong courage could have weathered the physical, financial, and spiritual storm of life and remain unshaken by the influence of changing times and ideas through 194 years.

According to its records the membership of the church in 1851 was 257; sixty-two white males, 140 white females, nineteen colored males and thirty-six colored females.

Letters of dismission were granted for organizing and constituting new churches which were Oak Grove Baptist, Lewiston, Aulander, Roanoke Island, Rocky Mount, Farmville, Brunswick County, Wake Forest, and the colored church of Conocanary near by.

The church has been generous in contributions for medical aid, hospital care for its sick and in helping its less fortunate families. The records show over a period of 100 years, there was no conference held or dismissed without a collection for the poor.

During the period of 1890 through 1904 the old church was torn down and a new building was erected. On the second Sunday in August, 1904, the Reverend M. Parker of Durham preached the dedicatory sermon. During the period of 1904 to 1965, the church grew both spiritually and materially, and was heavenly blessed with some outstanding pastors.

In 1968 the Reverend Herman Dilday came on the field and under his leadership the church progressed steadily with the addition of six new classrooms, a new water system, complete new kitchen, inside restrooms, new carpeting, and a remodeled pulpit. A new baptistry was installed. The church received new pulpit furniture, communion tables and chairs. Also received was a complete altar set with Bible stand, offering plates, and flower vases. A dedicatory service was held April 4, 1971.

Under the leadership of the Reverend Robert C. White much progress was made both spiritually and materially. The John A. Tumbling Chapter of the Royal Ambassadors was organized as was Girls in Action and other youth activities.

In February, 1974, the church was given a complete heating and air conditioning unit in memory of Arthur Chamblee by his wife, Mrs. Annie Bazemore Chamblee and his son, Lindsey B. Chamblee and his daughter, Lula M. Chamblee.

In December, 1974 a new parsonage was purchased and completely renovated.

In the last will and testament of Clarence Nowell the church was bequeathed \$5,000.00 in March, 1976.

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Conway Baptist Church

On August 25, 1905, thirty-three persons who lived in the village of Conway, met to consider the wisdom of organizing a Baptist church. These people were members of Robert's Chapel, Potecasi, and Meherrin churches. One hundred and eight people were willing to become members of the new church. Plans were made for a building to be erected on land donated by Mr. Abner Lassiter, grandfather of the present Abner Lassiter.

Reverends C.W. Scarboro, D. Cale, A.T. Howell and Rufus White aided in the organization of Conway Baptist Church. After appropriate opening, seventy-six persons presented letters and became charter members. In this year of 1983, Mr. Paul Sykes is the only living charter member. Two years after the church was organized and the building completed, the church was dedicated under the leadership of Reverend Jessie McCarter, the first pastor. Dr. W.F. Poteat, President of Wake Forest College, delivered the address.

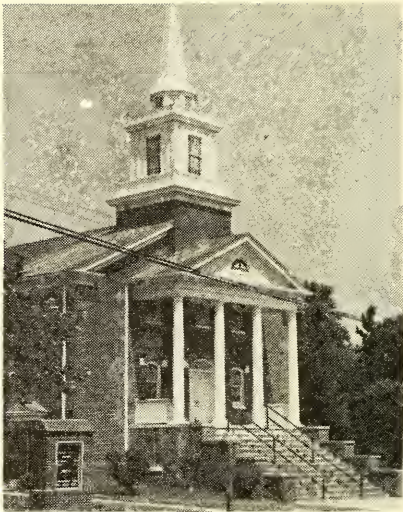
During the following years, the work of the church progressed and grew under the leadership of eight pastors when Reverend Lonnie Sasser accepted the call in 1941. Under his guidance and leadership the present church building was begun in 1949 and completed the following year. Before Reverend Sasser resigned, after serving twenty years, he led the church in the project of purchasing a plot of ground on which an adequate parsonage was built. Conway Baptist Church has progressed under the guidance of leaders who have followed the path of the Holy Spirit.

This church is proud to have produced and ordained two ministers, Dr. R. Kelly White, who has been outstanding in the Southern Baptist Convention, and Reverend Bennie Pledger who has contributed valuable services to the West Chowan Association. Also, two laymen have served in the State Legislature, R. Jennings White, deceased, and J. Raynor Woodard. Six doctors have gone from this church, namely Dr. J.A. Fleetwood, Jr., Dr. Vernell Vick, Dr. Bernard Vick, Dr. J.C. Parke, Dr. Gene Lanier and Dr. Lucy Vaughan Rawlings Freedy. John R. Woodard, Jr. serves as Archivist at Wake Forest University. Mrs. R. Jennings White has served as Director of Associational W.M.U. and Russell H. Johnson, Jr., served as Moderator of the West Chowan Association.

It is impossible to list names of many valuable and consecrated men and women who have given service under the guidance of the Holy Spirit. However, we would list the names of the pastors who have served since 1905:

Rev. C.W. Scarboro	1905	Rev. J.H. Bunn	1935
Rev. Jesse McCarter	1906	Rev. Lonnie Sasser	1941
Rev. W.B. Wolf	1907	Rev. Donald Dunlap	1961
Rev. Jesse Blalock	1915	Rev. Russell Wimmer	1966
Rev. J.W. Downey	1919	Rev. Walter S. Jones	1969
Rev. A.W.H. Jones	1925	Rev. Randolph Phillips	1977
Rev. W.R. Burrell	1930	(Interim Pastor)	
Rev. J.C. Owen	1934	Rev. Thomas Crosswhite	1977
		Rev. James E. Hester	1979
		(Present Pastor)	

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Creech Memorial Baptist Church

On May 11, 1952, the Executive Committee of West Chowan Baptist Association met on a vacant lot in Ahoskie for the purpose of helping organize a missionary Baptist church. Reverend Oscar Creech, moderator, presided over the meeting. Reverend Tom Greene, associational missionary pastor, was also present. That afternoon Creech Memorial Baptist Church was organized with seventeen charter members. The new congregation worshipped in a tent borrowed from the National Guard Armory.



The cornerstone of the educational building was laid October 1, 1952. The first service held in the new building was on December 21, 1952.

On February 11, 1954, the church licensed Rudolph Morris to preach the gospel. Our sister church, Ahoskie, First, began sending \$100.00 per month to help Creech Memorial financially.

From May, 1963 to May, 1964, twenty-two persons were baptized and seventeen joined by letter. During this time the church voted to add a second story to the educational building. By 1967 the church membership was 305.

On January 17, 1954, the church purchased the brick veneer house across the street from the church for \$9,000.00. This house was to be used as a parsonage.

On July 13, 1955, the church voted to go to a full-time program. We voted to withdraw from a field with Edgewood Chapel, Windsor, North Carolina.

The sanctuary was begun in the spring of 1973. During this year a new organ was purchased with monies given by the D.G. Waters family and Mrs. Mae Odum Newsome in memory of Mrs. Newsome's parents.

New pews and carpet were purchased for the sanctuary in August, 1975. A baptistry was installed. The Baptistry scene was purchased with money left the church by Mrs. Sadie Carter. We held our first meeting in the new sanctuary on October 27, 1975. During this year we had a note burning on the sanctuary. A new communion set was given the church by Mr. and Mrs. D.G. Waters and Mrs. Mae Odum Newsome.

In 1978-79 we remodeled our pastorium. Reverend Frank Hollifield was the first pastor to live in the larger pastorium.

In 1980 Ed Revelle, a ministerial student at Southeastern Seminary, was ordained to the gospel ministry.

A note burning for the parsonage debt was held in 1981.

A new steeple and portico on the front of the church were installed in 1982.

Two new bathrooms were installed on the second floor of the educational building.

In closing I quote from several previous histories:

"Yes, this is Creech Memorial Baptist Church. It is Christ's church.

And to all who mourn and need comfort,

To all who are weary and need rest,

To all who are friendless and need friendship,

To all who pray and to all who do not, but should,

To whosoever will



Creeksville Baptist Church

In 1890 a body of people in the Creeksville Community led by the Spirit of the Lord decided to build a public house for worship. A committee was appointed and a plot of land purchased for the church in the fall of 1890. Services were held once a month by Brother Jack Barnes in the "old Grange Hall." Sunday School was held weekly.

A Building Committee was appointed and in 1892 the framework of the church done and weatherboarded. The first revival was held in the building in August, 1892 by Reverend D. Cale. In October of that year Reverend J.C. Fleetwood acted as moderator and the church was organized with the help of members from Potecasi, Robert's Chapel, Mt. Carmel, and Roanoke churches. The name decided upon was Creeksville Baptist Church.

In 1900 some interior work was done on the building. Everything went well and in 1906 one of the ladies of the church gave the first carpet which covered the pulpit only. In 1908 the pulpit was rebuilt. In 1909 the Bertie Union Meeting was held at Creeksville in October. In 1918 two classrooms were built on the sides of the church.

In 1929 four classrooms were added at the front of the church. At this time the church had an active WMU with all organizations. In 1944 the church was remodeled; new pews and carpet were added.

In 1954 under the leadership of Reverend Jarvis Teague plans began and a building fund was started for a new church building.

In 1958 Mr. L.L. Morgan, Nashville, Tennessee, came and made a talk and gave suggestions toward starting a new church building. After a church census and a blueprint of the church property was made plans for a new building were approved. In 1959 the educational building was started with a one-story structure in mind and an auditorium to be added later. In the fall the church decided to make it a two-story structure.

On Father's Day, 1960, the first service was held in the educational building and in September the heating plant was installed. A note burning service was held in August 1961. On November 26, 1961 the dedication service for the educational building was held and a special offering was taken on the auditorium of the church. In

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Earlys Baptist Church

Some years prior to 1917, several people from the community of Earlys were meeting as a church in a one-room school known as the Earlys Public School. They were led by a Reverend Matthews. The congregation had plans to build a church building. They were constituted into the West Chowan Association in 1917 with Reverend S.B. Barnes as pastor and thirty-six members. Several men cut timber from the lands of J.D. Early and the



new church was built on land in Earlys given by J.D. Early. The church was completed in 1918 with a value of \$2,000.00.

In 1919 a Woman's Missionary Society was organized with Mrs. H.C. (Edna) Newsome serving as president. In 1922 all other mission organizations were added. Mrs. L.P. (Hazel) Britton, Sr., has been WMU president since 1940.

The church has grown steadily through the years in membership, Sunday School enrollment, in mission giving, and in the physical plant.

The church has had periods of indebtedness, but all debts are now retired.

In the 1950s additional classrooms (four) were added to the present sanctuary and two bathrooms.

Complete remodeling of the sanctuary was done in the 1960s. New pews and pulpit furniture, organ, carpeting, and vestibule were added.

Under the leadership of our present pastor, Dr. W.D. Morris, and Robert Earl Brinkley, Sunday School Director since 1955, we have continued to make further strides. For the first time in the history of the church, worship services began to be held each Sunday morning. Prior to this time services had been held on Sunday afternoons and later were held two times a month on Sunday mornings.

Further improvements continued to be made to the physical plant with the addition of a new heating and air conditioning system to the sanctuary. In 1974 a large educational building, which includes a fellowship hall complete with kitchen facilities and bathrooms, and three classrooms, was built by the men of the church on land donated by J.B. Early and additional parking area was also given. In the 1970s stained glass windows added to the reverent and worshipful appearance of the sanctuary as well as the baptistry and stained glass mural in 1977. In 1979 a permanent lighted sign was placed on the front lawn and a sidewalk was added.

It is appropriate to note the leadership of our present pastor's wife Mrs. W.C. (Eva) Morris, particularly in the area of music ministry. She continues as organist and has been instrumental in starting several choirs. In 1981 we had our first choir robes.

In 1981 the old church bell in the gazebo was restored. In 1982 new pew cushions were added. The first radio ministry of the church began in 1981 and this year has given us new outreach potential.

Earlys Church approaches the future with enthusiasm, insight, faith and hope.



Edgewood Baptist Church

Edgewood Baptist Church was organized on August 12, 1951 in the yard of Mr. and Mrs. P.H. Mitchell, Sr. There were seven charter members with Reverend R.T. Green acting as moderator and becoming the first pastor of the church. Land for the building of a church was donated by P.H. Mitchell, Sr., and work began after a revival meeting in August of 1951.

On November 10, 1951, the first worship services were held in this building. It was a two-story building measuring twenty by thirty-six feet. The lower part of the building was left open for use as a sanctuary until a complete building could be finished. What had begun as a mission Sunday School from Riverside Church was now on her own. The membership had grown from seven to forty-four.

A complete sanctuary was finished in 1952 and the church continued to grow. Land was donated for a parsonage by P.H. Mitchell, Sr. and one was completed in 1958. Reverend Robert Brown had the privilege of being the first to live in the new house. The church also went into a full-time field of service at this time.

In 1976, the church was completely remodeled and bricked with additional Sunday School rooms added. A fellowship hall also stood on the grounds. A Dedication Service was held on October 9, 1977. Reverend Joe Polinski was pastor. Resident membership had grown to around 200 members. History once again proves what can be done with a step of faith and God's help.

Pastors (in order): Reverend R.T. Green, Reverend Joseph McTeer, Reverend Robert Gardner, Reverend Robert Brown, Reverend Carroll Hamilton, Reverend Douglas Holland, Reverend Joseph Polinski, and Reverend Don Turner.



Elam Baptist Church

The first record of Elam Baptist Church was when Joseph and Tibathia Vassor deeded land at Gumberry, North Carolina, on August 29, 1788, to a group of people known as the Baptists, whose probable origin was southern most Virginia. The first church, Vassor Meeting House, was a log cabin named for the people who deeded the land.

In 1854, Vassor Meeting House moved to a new location two miles west of Gumberry. The new tract of land, belonging to Henry Grizzard, was sold to the trustees of Vassor's Baptist Church: R.W. Taylor, J. Barham, W. Stephenson, W.J. Kee, and J.R. Kee. This deed was signed September 22, 1856. Sometime between 1880 and 1890, Vassor's Baptist Church was torn down, and a new building erected and named Elam.

On December 5, 1887 two acres of land adjoining the Elam Church property was given to B.E. Stephenson, William T. Kee, Jasper H. Crocker, Thomas J. Taylor, R.T. Wheeler, and Alex Stephenson, trustees of Elam Baptist Church. The land would belong to the church as long as it was used for church purposes. If not, the land would revert to James Vassor and his lawful heirs.

A new Elam Church was built in 1919, and remodeled in 1948 with the addition of Sunday School rooms and a kitchen. A fire on Christmas Day, 1949, completely destroyed the church and its furnishings. Pastor E.S. Morgan and the church members were without a church building for a year.

The fourth and last deed of Elam Church was signed on February 14, 1950 with the purchase of an acre of land from Andrew and Shirley W. Taylor for \$400.00. This site was near the location of the Vassor Meeting House. Building began in April of that year, and the building was completed and dedicated by 1954.

The four Elams are believed to be among the oldest organization of churches in Northampton County.

Elm Grove Church

The Elm Grove Baptist Church was constituted on May 15, 1932, following a fruitful revival meeting which had been conducted by the Reverend George W. Burch. The meetings were so well attended that the small tenant house in which the series of services had been scheduled proved to be insufficient to accommodate the congregations. Accordingly, a brush arbor was erected near the house in order that the crowds might be accommodated. The church was constituted with fifty-seven members.



However, the beginnings of interest in church in "Jernigan Town" probably should be traced to the establishing of a Sunday School in 1895, with sessions being conducted in the Elm Grove Public School building near the present site of the church building, located at the intersection of Elm Grove. This Sunday School was organized with sixty-two members, meeting from 9:00 a.m. to 12:00 noon, with a short intermission at 10:30. For several years following the consolidation of public schools (which meant the elimination of the Elm Grove School), the Sunday School ceased to exist in the community. The school was eventually revived with meetings being held in the tenant house previously mentioned.

Soon after the revival meeting, mentioned above, the people of the community around Elm Grove determined to build a building in which to conduct worship services. This building was soon completed and dedicated to the glory of God on February 4, 1932. Since that date various additions and renovations have been made to the buildings and properties. Among these have been: the addition of a vestibule and classrooms (1935); the renovation of interior walls and floors, the addition of oil heaters, light fixtures, and four classrooms (1950-51); the construction of a parsonage (1954); the addition of restrooms and a barbecue pit (1962); the choir loft, organ, central heating, along with interior renovation (1965); a new steeple and porch added to the building (1967); installation of baptistry and classrooms, building brick veneer (1968); a new fellowship building completed (1972); church painted inside and out, parsonage renovated, an activity bus bought (1974); three and one half acres of land for future expansion bought and parking area enlarged (1975); educational building added, new lectern and communion chairs donated (1976); recreation area with tennis court built and parking lot further enlarged (1978); living room, entrance, porch, and front wall of parsonage rebuilt, chain link fence around the church yard (1979); carpet in sanctuary, along with folding doors and plaques (1980); two rooms added to parsonage (1982); and pews padded and grounds landscaped (1983). Also, a budget for 1980-81 was adopted allocating ten percent of budget to the Cooperative Program and three percent to West Chowan Associational Missions. We praise God for these achievements.

The following have served as pastors of Elm Grove Baptist Church during her years of existence: George W. Burch, J.O. Walton, W.O. Andrews, E.R. Stewart, Roy V. Young, J.B. Hewitt, Howard Smith, Roy Campbell, Paul Weaver, Richard

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Galatia Baptist Church

In 1852, in a log schoolhouse located where the R. C. Davis Peanut Sheller presently stands, Galatia Baptist Church was organized. Prior to this time a little band of Christians met regularly in a brush shelter. The church was organized with thirteen charter members: Mr. and Mrs. J.C. Fleetwood, Mr. Arthur Davis, Mrs. Beribee Davis, Mr. Kinchin Davis, Mrs. Adelia Davis, Mr. Jessie Davis, Miss Jane Davis, Mr. Jessie Deloatch, Mrs. Lucy Parker, Mr. Elias Lewter, Mrs. Becky Hasty, and Mr. Pommel Stephenson.

The church met in a log schoolhouse while a rectangular building was started near the corner of Galatia Crossroads. The site for the building was donated by Mr. Arthur Davis. Mr. Jessie Deloatch loaned the church \$100.00 to get the building started. The first building was dedicated on July 13, 1859, with Elias Dodson preaching.

The first pastor was B.B. Williams. He served until the Civil War when he was called into service. In his absence the church was served by the Reverend John Lee. At the close of the war Mr. Williams returned and took up his work.

In 1892, the church called Reverend Dancy Cale who served as pastor for the next thirty-eight years.

During the early years, only two preaching services a month were held, on Saturday and Sunday. Sunday School was held every Sunday, weather permitting. Conference was held on Saturday and attendance was required. Also, persons who broke the rules of the church had to appear before the conference and ask to be forgiven.

In 1899, a Missionary Society was organized with both men and women members. Mrs. Johnnie Taylor was president. It continued this way until 1917 or 1918 when it was changed to Woman's Missionary Society with Mrs. Clara Piland as president. The WMS was divided into groups or circles in 1928. A Sunbeam Band, organized in 1922, was soon disbanded but was reorganized in 1930 with Mrs. Troy Taylor as leader. A Senior BYPU was organized in 1923 and extended to youths in 1930.

In 1926, the original church building was sold and a new one erected at a cost of \$10,000.00. It was dedicated December 7, 1930.

Reverend J.M. Duncan served the church as pastor from 1930 until 1945. Reverend Lonnie Sasser served as pastor about a year following Mr. Duncan's resignation.

In August of 1946, Reverend Jarvis Teague came as pastor. There were four churches in the field, Galatia, Lasker, Ashley's Grove and Menola. Under Teague, the first V.B.S., G.A.s, R.A.s, and Y.W.A.s were begun. The first parsonage was built in 1947. In 1950, Sunday School classrooms were added to the building. A Brotherhood was organized in the early 1950s.

Reverend Frank Robinson came as pastor in 1951. In the summer of 1952, the baptistry was remodeled and the first baptismal service was held in September of 1952, in the new facility.

Reverend Herman Dilday came as pastor in October, 1954. Early in 1955, the church began to realize that the building was inadequate to meet the needs of the membership. In December, 1955, one of our deacons, Elliott Lee Ricks, made a con-

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Green's Cross Baptist Church

On January 17, 1874, in this community known then as Oakie Woods, Green's Cross Road Church was organized near the spot where the present building now stands. Due to the distance and no means of transportation, only by foot, prayer meetings had been held in homes with members from Cashie, Ross, and Capeharts joining in. After this, Sunday School was held in a small one-room log building near Blue Ridge Swamp. The name Green's Cross was taken from the late Billie Green who had owned most of the surrounding land at that time.



Through the dedicated efforts and a burning desire to see great things accomplished for God's Kingdom in this community, the twenty-five charter members set out to establish this church that we worship in today.

The first pastor to serve was Brother Joseph W. White who was ordained to the ministry the day after the church was organized. During the first fifty years of the church three men were ordained: Joseph W. White, G.W. White, and Dancy Dempsey.

As the church grew in membership, the need grew for more space to have "meetings." Three church houses were built in the early years. Through love and teamwork, and each member giving timbers and other materials, and the Lord blessing the efforts, the church houses were made possible. The third building, a part of the present one, was dedicated on Thanksgiving day, 1923.

Green's Cross Roads, now known as Green's Cross Missionary Baptist Church, entered into a field with Bethany, Riverside, and Ross churches in 1918, but Bethany withdrew after one year and Capeharts came into the field. The Reverend J.H. Barnes was called as first pastor of this field.

The first Women's Missionary Society was organized in 1896 with men, women, and children joining. This organization became inactive after several years.

After Reverend J.H. Barnes and his wife came as pastor, the Missionary Society was reorganized and has been an active organization since that time. The first Sunbeam Band was organized under the leadership of Mrs. Barnes.

In 1925 the first BYPU was organized under the leadership of Reverend A. Finch, who became pastor in 1924.

About this time Riverside withdrew from the field, and the pastor came to live in the Green's Cross community. On Thanksgiving night, 1931, Mrs. D.L. Cobb, one of our most loved and dedicated Christians, donated a parcel of land on which a parsonage was to be built.

Again the spirit of Christianity worked through the community when people came together and donated building materials, time and labor to build the parsonage. Only \$700.00 in cash money was used to erect this eight-room structure which was dedicated in 1936.

A few years after this, in 1939, the Green's Cross community suffered a disaster

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Harrellsville Baptist Church

From 1811, or earlier, this small village had the Christian influence of a Methodist church. The nearest Baptist stronghold was Bethlehem Church, established in 1835. There were those in the village who attended and were members of Bethlehem, Colerain, Ahoskie, and Mars Hill churches. By 1875 the need had arisen for a meeting place in Harrellsville for those of the Baptist faith. Harrellsville Baptist Church was organized in that year with a small group of villagers and a small group from Bethlehem Church. Joining them were a few members from Ahoskie and Mars Hill churches and a few members from the Mill Neck section of the township. Among the charter members, these names have survived: Mr. Hillary Taylor, Mr. William Downing, Captain and Mrs. Norman L. Shaw, Mrs. N.J. Harrell, Mr. Sumner D. Newsome, Mr. H.Q. Holloman, Mr. James M. Powell, Mrs. Agnes Sharp Askew, and a Mrs. Copeland.

The first meeting was held in the old Union Male Academy building. Soon a building was erected on property bought by the church, (our present parking lot). This first meeting house was a small "A" roof building with seats on either side of a center aisle. This building proved adequate until 1913. During 1913 and 1914 the building was repaired and enlarged. At this time a baptistry was installed; two wings were added, one on each side of the pulpit; one Sunday School room was added across the back; and four entrance doors were added, two on each side of the sanctuary.

The roster of pastors, many shared with other churches of the association, list one of the best to be had in the Chowan and West Chowan Associations. The following have served the congregation over the past 100 years: T.G. Wood, 1883-85; D.A. Woodson, 1885-87; R. Pruitt, 1887-90; C.N. Donaldson, 1890-92; B. Craig, 1892-97; J. K. Fant, 1897-99; J.A. Speight, 1899-1906; M.P. Davis, 1906-10; F.A. Clark, 1910-12; C.P. Scott, 1912-13; H.F. Brinson, 1913-14; H.H. Honeycutt, 1914-16; R.B. Lineberry, 1916-22; T.E. Walters, 1922-25; R.B. Lineberry, 1926-34; R.R. Jackson, 1935-43; W.C. Francis, 1944-45; T.J. Fulk, 1945-49; L.J. Rainey, 1949-53; J.M. Long, 1954-60; B.J. Traywick, 1961-67; W.L. Downs, 1976-76; J.C. Madison, 1977-81; and M.D. Hill from 1981 to the present.

Recognizing the true worth of all active members and their contribution to the

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Hebron Baptist Church

In the year of 1856 a band of Christian people gathered together for the purpose of organizing a church. Mr. Tommy Joyner and Gus Jones donated the land on which the first church was built. This first building was located about three miles east of Woodland in Northampton County and was called Joyners Church. Later it was changed to Hebron Church.

Mr. Hersey B. Parker was the first pastor. He served until March, 1880. In June, 1880, Mr. Ben Williams was called as pastor. While Mr. Williams was pastor, the West Chowan Baptist Association met with the church and it was then the name of the church was changed to Hebron Baptist Church. Hebron joined the association in 1884.

The first deacons that we have records of before 1896 were James Vinson, Jim Griffin, B.J. Futrell, Sr., and Isaac Outland. In January, 1896 the following deacons were elected: C.S. Edwards, Dr. C.F. Griffin, Charlie Revelle, and Ashley Liverman.

On June 22, 1902, a group of Baptist men and women met in Woodland to organize their church. Hebron is likewise the mother church of Menola organized in 1908 and Ashley's Grove, organized in 1910.

From 1909 through 1926 was perhaps the most progressive period of Hebron Baptist Church. Our membership was much larger than now. Both the Sunday School and B.Y.P.U. became standard. According to records Hebron was among the first in the West Chowan Association to become a standard Sunday School and remained so for many years.

The Missionary Society was active in the church in the early years. Mrs. Kate Griffin was the founder and leader.

In 1954 with help from friends and former members we built a vestibule to the church.

On January 18, 1964, the first church was burned down. By June, 1964, a new brick church was built with the help of a lot of interested friends.

Now we are in the process of adding a classroom, fellowship hall and two restrooms. Although our church membership is very small today, we are progressive and strive in all things to do the work of the Lord.

Our pastor now is Reverend Tony Futrell.

Holly Grove Baptist Church

Holly Grove Baptist Church, first known as Outlaws Chapel, was organized in 1804 with ninety-nine white and four colored members. The pastor was Jeremiah Bunch and M.J. Raynor was clerk.

The first minutes in our possession read: "September 7, 1822. Minutes and proceedings of the Church at Holly Grove, formerly the Church at Outlaws Chapel, met and sermon was brought by the Elder Hilrey Massey. On motion it was ordered that absentees should: (1) render an excuse for their non-attendance, and (2) be cited to attend after they missed two conferences."

During these days, the church roll was called at every meeting. Grievances were brought before the church and a committee was appointed to inquire and report to the next conference. On July 7, 1827, it was resolved that the first Lord's Day be set apart for fasting and prayer for a reformation at Holly Grove Church.

In June, 1850, \$2.01 was forwarded to the North Carolina Baptist Convention.

A committee was appointed in March, 1860, to deliberate on building a new meeting house. It was agreed that the house was to stand where the old one now stands and that the old building was to be worked up in the new one. In 1861, \$803.63 was raised by subscriptions for the building. The total cost was \$896.15.

In 1863 it was resolved that all members of Holly Grove that left and went over to the Yankees should be automatically excluded from the faith. In July of that year, three blacks left and in 1865 even more members joined the Yankees and were excluded.

On November 8, 1891, the first Sunday School was organized with seventeen members. J.H. Bowen was elected Superintendent and the first teachers were: A.D. Askew, Nathan Myers, Mrs. Janice Askew, Mrs. Rosa Askew, and Mrs. Laura Mitchell.

In May, 1894, the sisters of the church asked permission to place an organ in the sanctuary. In 1898 additional land was purchased by the church.

In July, 1904, Brother W. Raleigh White conducted a singing school. One hundred fifty dollars was pledged toward the debt of Chowan Baptist Female Institute.

The first Women's Missionary Society was organized in 1906. President was Sallie Barnes Hardison. The first Sunbeam Band was organized in 1910 with Mrs. Sallie Vaughan Garrett as leader.

In July, 1909, the church raised funds to help establish a church in Farmville, North Carolina. In June, 1910, the Union Meeting agreed to raise \$500.00 to assist the Powellville Church in its organizational efforts.

In July, 1911, a committee was appointed to draw up plans to remodel the church. The committee did report at the next conference and their report accepted. In July, 1912, the Building Committee stated that the building was then completed except for a few minor items.

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Holly Springs Baptist Church

In 1907 the church nearest to the Cofield-Tunis area was located in Winton. Since most of the traveling in those days was still done by walking, horseback, or horse and wagon, when the weather was bad no one attended church because of the distance involved. In order to have a near by church, Mr. Billy M. McGlohn donated approximately one and one-half acres of land for a church. Holly Springs still remains on the same site as the original structure.

People of Cofield-Tunis area moved their membership from neighboring churches to form Holly Springs Baptist Church. There were thirty-nine members of the newly formed church. The thirty-nine members consisted of eighteen men and twenty-one women.

The first pastor was Mr. S.M. Barnes from Merry Hill. His annual salary was \$60.00. The total collection for that year was \$70.00. Services were held every third Sunday as Mr. Barnes had three other churches to pastor. There were nine teachers and officers during the first year.

The second year (1908) five people were baptized which made the membership forty-four. Mr. Barnes was still the pastor.

In 1909 the first Missionary Society was formed at Holly Springs. Mrs. Willie E. Peeler was president.

The following is a list of the pastors of the church: S.M. Barnes, 1907-10; H.F. Brinson, 1911-13; T.T. Speight, 1914-17; A.C. McCall, 1918; F.T. Collins, 1919-20; A.P. Mustian, 1921; V.E. Duncan, 1922; R.B. Lineberry, 1923-26; E.C. Andrews, 1927-30; W.P. West, 1931; D.J. Robertson, 1932-38; J.E. Lanier, 1939-1948; Austin Lovin, 1949-50; Jesse Coleson, 1953-54; Jack Hill, 1955-57; W.R. Brookshire, 1959-66; Hines Adams, 1969-71; Donald Clinton, 1972-73; Hargus Taylor, 1974-77; Edgar Harden, 1978; J.N. Baggett, 1980-81; J.P. McCall, 1982-83.

Today Holly Springs is still located in the quiet country side and has sixty-five active members.



Hortons Baptist Church

Hortons Baptist Church was first constituted when a Sunday School was organized in 1906 in a one-room public schoolhouse, just across the road from where the present church is located. It took its name from the neighborhood known as Hortons Community, deriving its names from the late Jordon Horton who was a great land owner in the community.

The land upon which the present structure is situated was given by the late W. Gaston Greene and the community, in 1909, realizing the need for a building to worship and train the youth for the Master's service, came together and donated the timber and labor. Also, money was donated to erect the one-room church. On the fourth Sunday of July, 1915, the Hortons Baptist Church was organized with twenty-five charter members, and the Reverend M.P. Davis preached the dedicatory sermon.

Church conferences were held on the fourth Saturday of each month and worship services on the fourth Sunday in the afternoon. Sometime in 1935 the schedule was changed to worship services on the first and third Sundays of each month at 9:30 a.m. with Sunday School following at 10:30 a.m. On the other Sundays, only Sunday School is held, beginning at 9:30 a.m.

In 1948 the church voted to partition the church so that each class in Sunday School would have some privacy and the entire inside of the church was renovated: new walls, ceiling, and the entire floor was replaced.

During the period of 1957 through 1978 much progress was made both spiritually and materially. A vestibule was built and the organ replaced the piano. New carpet was installed on the pulpit and down the aisles.

Our present pastor, the Reverend Gordon K. West, who has been on the field for only six months, is beginning a new spiritual revival for the church and with him as our leader we will endeavor to do great things for God.

Realizing that Hortons Baptist Church is and always has been a small church and due to its location will continue to be a small church, we endeavor to make it a blessing to the community. We are grateful to those who have gone on to their reward and to those who have moved to other areas and affiliated with other churches and continue in the Lord's work. We are grateful for their Christian life and training which began at Hortons Baptist Church.



Jackson Baptist Church

The records of Northampton County show a deed for land given on January 1, 1876, to the deacons of Mt. Carmel Baptist Church from Samuel Calvert. A request had been made for property in Jackson on which to build a Baptist church. The deed was made to the deacons pursuant to the custom that the deed be made to the deacons of the nearest Baptist church.

Jackson Baptist Church was organized sometime during the years 1876 to 1881. The church was in a field with Mt. Carmel. On October 9, 1881, the thirteen charter members were: Edward I. Peele, Edwin Wright, George S. Wright, Green F. Gay, Susan Gay Parker, Pattie Peele, Mary Peele Hardee, Pattie Davis, Rosa Belle Gay, Adelia S. Gay, Rebecca G. Peebles, Elizabeth Peele Buxton, and Mary A. Gay.

In 1883, S.N. Buxton and J.A. Buxton were elected delegates to the first session of the new association to convene at Cashie Baptist Church. This association became the West Chowan Association.

About 1904 the need for a pastorium became acute. Land was given by R.S. Gay and P.M. Long, which became known as the parsonage lot. Soon a home was built, but this property was sold in 1906. The property was bought back in 1913.

Pastors' salaries were supplemented by the state Mission Board until January, 1924, when the church assumed payment of all of the pastor's salary.

During the pastorate of J. Max Evington (1963-67) the church decided it had grown large enough and strong enough to become a full-time church. Mr. Evington agreed to be full-time pastor. The church soon decided to build a new pastor's home. The Flythe property across the street from the church building was purchased for this purpose.

The new home was completed after the Evingtons left Jackson and the church had called Joe D. McLean as pastor. Mr. McLean came on October 15, 1967, and he and his family moved into the new home on March 26, 1969. Since that time the indebtedness has been paid in full.

During the decade of 1973-83 the church has added new roofing and insulation to both church buildings, a new sanctuary heating plant, a radio sound system for the hard-of-hearing, and two restrooms designed to serve the handicapped. Most recently, front foyer carpeting and pastor's home shrubbery have been added. Even with these physical plan improvements, the church's Cooperative Program and other missions giving have steadily increased.

Native son, Charles W. Bridgers III, was ordained by the church for the ministry on August 22, 1976.

Some great saints have passed through the life of this church into the larger life (Continued on page 88)

Kelford Baptist Church

The Baptist people of the infant town of Kelford, feeling the need for Christian worship, met in the Kelford School on May 8, 1892, and organized a Sunday School. From this grew a desire for a permanent place of worship.

In the spring of 1898, people assembled in the schoolhouse for the purpose of planning for a house of worship. David S. Kenney presided. A committee consisting of C.L. Cobb, W.C. Evans, George T. Browne, M.W. Harrell, and George T. Parker, was appointed to draw plans, solicit funds, assemble materials and proceed with the building as soon as a suitable location could be secured.



Mr. Thomas P. Clyde, of the Clyde Land Corporation that started the town, generously gave a lot; and two additional lots were purchased.

Progress was slow as the promoters were tillers of the soil. A severe hail storm on May 20, 1898 destroyed the crops and the financial condition was at a low ebb.

By September 1, enough material was on hand to start work. A timely loan of \$400.00 from Mrs. Fannie Jacobs was sufficient to complete the work except for painting.

On December 15, 1898, the people assembled in their house of worship to organize a church. Reverend T.T. Speight called the meeting to order. Reverend S.B. Barnes offered prayer and A.W. Early of Aulander was chosen clerk. Forty-two persons presented themselves for membership by letter from other churches. Reverend S.B. Barnes presented the Bible. Reverend T.T. Speight preached the sermon and Kelford Baptist Church was declared duly constituted, with George T. Barnes, W.C. Evans, and George T. Parker as Deacons; George T. Barnes, Treasurer; and George T. Parker, Clerk.

On June 10, 1900 the church building was dedicated. The record shows a most beautiful day and "the church was filled to overflowing."

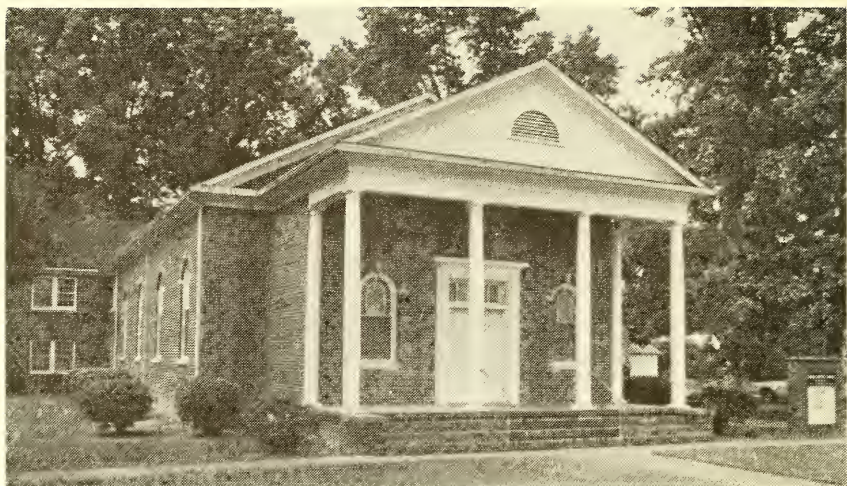
During the pastorate of Reverend John F. Cale, classrooms were added, the interior of the auditorium redecorated, and the baptismal pool added.

During the pastorate of Reverend W.H. Hollowell, electric lights were installed.

During the pastorate of Reverend C.C. Prince, the church launched a campaign for a new building. Plans had to be postponed during World War II, but were begun again in 1948, led by pastor E.C. Upchurch. The church voted to remodel the sanctuary and add new classrooms and kitchen. During 1949 and 1950, while work was in progress, services were again held in the schoolhouse. In December of 1950 they returned to the unfinished building. On May 1, 1955 dedication services for the new building, debt free, were held with Reverend E.C. Upchurch returning to preach the dedicatory sermon and C.C. Prince preaching in the afternoon. Also in 1955 the need for a pastorium became acute, so the church built a seven-room home. Reverend W.J. Sheridan was pastor at the time.

Since this time, central heat and air conditioning have been installed in the church.

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Lasker Baptist Church

On March 28, 1906, some of the Baptist people of the Lasker community called together a delegation of the ministers and deacons in nearby communities for the purpose of organizing a church in the small but energetic town located in Northampton County. Pastors Dancy Cale, Samuel Barnes, E.J. Harrell and J.R. Taylor offered their assistance. The new congregation was to be called Lasker Baptist Church. S.B. Barnes was called as the first pastor. During the first year, seventy-one people united with the newly organized congregation.

During the early years, services were held in the hall of the school building until such time as a building could be erected. Land was purchased and plans were made at once to build the church. Seventy members of the congregation voted to pay one dollar per month to the building fund. Lumber was donated by many including non-members. Dr. R.P. Morehead owned a sawmill and allowed the church to saw the lumber free of charge. The men of the church also put up the building with very little material or labor being hired out. The church was in use by 1908 with Lasker Baptist Church being a mission church.

This wood framed structure was in use until the new educational plant and sanctuary were built during the 1950s. In 1951 a decision to build an educational facility was made. This brick structure was built and in use by the spring of 1952. In January 1956, after retiring the debt on the educational facility, a planning committee was appointed to select some plans for a new sanctuary. This new brick structure was completed and the first service was held on October 28, 1956.

Our church through the years has been blessed with strong leadership from pastors and laypersons alike. We are presently encouraged by the activities of our missions organizations, with our W.M.U. and Brotherhood taking leadership roles. We have a strong music program. Both our adult choir and our youth choir are blessed with talent and capable directors. We have just this year purchased new robes for the adult choir. Our youth program is beginning a new challenge. We have just started a puppet ministry which is helping our youth to see and use their talents in ministry to others.

Lasker Baptist Church has a rich heritage from which to draw upon and learn valuable lessons. But we also realize that as a church we are to be concerned for the present and the future. We are striving to be the servants of Jesus Christ in the present, looking to the future with great anticipation for the things He has in store for us.

Lawrence Baptist Church

On October 30, 1874, a small group of people met in the Lawrence Cross Roads Schoolhouse for the purpose of forming a church for the worship of God. These fourteen charter members met for worship and conference once a month under the leadership of Elder E.S. Pearce, who served as pastor until December, 1878.

In its first few years, the church grew from fourteen members to over 350 members. In 1875 the church was admitted to the Chowan Association. The first deacon board was elected in 1876; also during this year a Sunday School was started. In 1877, the first congregational communion was held.

A church building was begun and almost completed during the pastorate of Elder B.F. Barber, who served from January, 1879 until his death in June, 1884. The house of worship was completed during the time Elder M.L. Green was pastor, from January, 1885 to December, 1888. Elder S.F. Briston served as pastor from January, 1889 until December 1897. During this nine-year period, the church supported its first missionary to China, Elder Tom Briston.

Reverend E.S. Pearce served as pastor from June, 1898 to December, 1901. For the first time since its beginning, the church was free of all debts.

Due to the growth of church membership during the ministry of Reverend S.B. Barnes from 1902-1913, the church building underwent extensive renovation and enlargement. In 1904, the church obtained an organ and hymnals.

In January, 1914, Reverend D.P. Harris began his ministry that lasted until November, 1915. From 1916 through 1919, Reverend S.B. Barnes again served as pastor.

The church again saw a period of growth and prosperity under the leadership of Reverend S.F. Briston who served from 1920-24.

In 1924, Reverend A. Corey became pastor, serving for twenty-eight years until 1952. A new church building was erected on a new site and the name changed to Lawrence Baptist Church in 1950.

In March, 1952, the church joined with Merry Hill Baptist Church to form a two-church field. In October of this year, Reverend Lamar Sentell became pastor of the two churches and served until 1956.

During the ministry of Reverend Oscar Turner, who served from 1956-63, a new classroom annex was built.

Reverend Francis Cordrey came as pastor in 1964 and remained until 1966. During this time restrooms were built, paved walkways put down, and new pulpit furniture and piano purchased.

Reverend Robert Lambert served as pastor for eleven months in 1968. From 1968-72, Reverend Sherwood Allcox served as pastor. During his ministry, the church was air-conditioned. Also, W.S. Leicester was licensed as a minister of the gospel.

Reverend Wint Hale began his ministry in 1973 and served until 1979.

Our present pastor, Reverend C.E. Thomas came to us in February, 1980. During his ministry, the entire church building was bricked and repainted. A new entry vestibule and a steeple were also added.

For 109 years, we at Lawrence have loved our church and our Lord.





Lewiston Baptist Church

The Lewiston Baptist Church was organized on September 26, 1883, with thirty-two charter members. There appears to have been only occasional preaching during the first several months of the church's life, when in November, 1884 the Reverend C.W. Scarborough agreed to preach for the congregation on one Saturday in each month until a pastor could be secured. On April 11, 1885, Dr. John Mitchell accepted a call by the church, becoming her first regular pastor.

Securing her first stated pastor was not the only problem which confronted the new congregation at Lewiston. The committee chosen to select and secure a site to build the new house of worship was having disagreement as to where the house should be located. After several meetings and reports, a site was purchased at a cost of \$30.00. Then, however, the building committee apparently was unable to agree on the size and construction of the building. The first building committee was dismissed and a second one chosen before construction was begun on a framed, rectangular structure, thirty-five feet by sixty-four feet. The records of the church conference for November 8, 1884 reports: "Assembled in the new building on Saturday before the second Lord's Day in November . . ." However, the building was not completed and used for regular worship services until the spring of 1885, after the doors, windows, and a church bell had been put into place.

A Sunday School was organized in May, 1885 with H.P. Harrell serving as the superintendent. The first "protracted meeting" was begun on the second Sunday in August, 1885, with Pastor Mitchell assisted by the Reverend Jeremian Bunch. Services were held each day of the week at 11:00 a.m. and 2:00 p.m. A Woman's Missionary Society was organized in 1898, with Mrs. S.B. Barnes, President. Sunbeams and other auxiliary organizations soon followed.

Additions to the original church building were made in 1902 and 1916, with attempts made to provide adequate classroom space for the Sunday School and other organizations. On March 23, 1939, the church in called conference decided to sell the existing property and to build the present building on Cashie Street. The edifice - Georgian in style and brick veneered - was dedicated debt free on December 7, 1941. In 1955 the church decided to add an educational unit to the existing structure, which unit was completed and dedicated in 1958. The present parsonage - the second

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Margarettsville Baptist Church

In 1889, Margarettsville Baptist Church was organized with seventeen charter members. These members were: D.E. Bridgers, J.E. Stancell, A.C. Edwards, Virginia Edwards, Alice P. Stephenson, Sallie B. Edwards, T.A. Edwards, Annie Erkerson, Laura B. Stancell, Bettie Bridgers, Mary F. Goode, Hannah B. Bridgers, Bessie B. Bridgers, Mollie B. Bridgers, J.E. Spivey, and R.H. Wade.



The history of the church before its organization in 1889 has been lost or was not recorded. The information concerning this period has been secured from tradition. It seems that sometime prior to the organization of the church a small band of Christians met regularly for worship in an old community building which stood across the road in front of the present building. It was in this building the first church was organized. Services were held here while a small house of worship was erected. The site for the church was donated by W.H. Stephenson. Records show the cost of the first church building was \$697.64.

Reverend S.F. Bristow preached the first sermon in the new church taking his text from Mark 7:24-27.

The church was dedicated July 13, 1890. The dedicatory sermon was preached by Reverend H.C. Smith. At the close of the service a beautiful Bible was presented to the church by friends.

During the early years only one preaching service a month was held. Conference was held on Saturday and attendance was required or a valid excuse had to be given. Persons who broke the rules of the church had to appear before the conference and ask to be forgiven. The first revival was held September 14, 1890.

In 1924, a Missionary Society was organized. Miss Maude Stancell was president. It soon disbanded and was reorganized in 1945 as a Woman's Missionary Society with Mrs. David Gay as president.

October 5, 1932, the Margarettsville community suffered a disaster when a tornado struck, leveling the one-room frame church building, blowing away most of its contents, destroying five homes and killing one person.

The tornado visited our little community when a week revival services were being held under the leadership of Reverend F. Handley of Boykins, Virginia.

Strange as it may seem there were some things left: the old clock which is still in use today, the pulpit stand was left with the Bible opened to the scripture passage Mr. Handley had used as his text. His pocket watch left on the pulpit and was undamaged.

In 1934, a building and finance committee was appointed. Services were held in the old school building while the new structure was erected on the same foundation.

In 1934, a Ladies Bible Class was organized. Mrs. Edgar Vaughan was teacher and Mrs. J.A. Pruden was assistant. Prior to this the men and women met together in one class.

In 1947, the church voted to put the *Biblical Recorder* in the home of every church family.

Mars Hill Baptist Church

In 1853, in a small community near what is now "Trap," in Bertie County, the people met in a schoolhouse about one-half mile from the present site of Mars Hill Baptist Church and engaged in a prayer meeting which lasted for twelve days. When the meeting closed there were thirty-two professions of faith in the Lord Jesus Christ. Reverend John Nowell came and administered the ordinance of baptism in the Chowan River. Out of this originated the desire for a Baptist church.



The people in this immediate vicinity, members of Colerain Baptist Church, living some distance from their church and realizing the need of and seeing the possibilities of a Baptist church, agreed to take letters and organize themselves into a new church.

On September 29, 1854, the people met and eighteen persons came forward with letters of dismission from Colerain Church to organize this fellowship which was named Mars Hill.

Rules of Decorum and a Covenant of Faith was adopted and Reverend B.B. Williams was called as pastor and served until the Civil War. He left the church during the war to serve as a chaplain in the Southern Army. Without pastoral leadership and so many of the men gone to war, the people found themselves disorganized and the church struggled to exist. Reorganization was necessary in 1866 so that the church might again work in peace, union and fellowship. The Reverend B.B. Williams again became pastor of the church in January, 1867. Thus, the church was launched, and under the blessings of God, it grew in membership and everlasting faith.

In February, 1903, a destructive storm swept through the neighborhood, damaging the church building. A committee was appointed to examine the building to see if it could be repaired or rebuilt. The committee reported that a modern building would replace the old one. During the building of the new church services were held at the Perry Schoolhouse.

On September 29, 1906, the members of the Mars Hill Church assembled for the purpose of dedicating their new building, exactly fifty years after they had first organized with eighteen members.

On June 26, 1940, the church was again destroyed; this time by fire. But soon work was begun on a modern brick building, designed by the men of the church with much material and labor being donated by the men of the church.

In 1960 a new parsonage was completed and Reverend Earl Haynes became the first pastor to occupy the new parsonage. The debt on this addition to the church property was paid off in October, 1962. During Mr. Haynes' ministry, Mars Hill accepted the task of becoming a full-time church, thus breaking the field with Union Baptist Church.

On April 27, 1975, the church voted to build an addition to the church building which was to include two classrooms, two bathrooms, a kitchen and fellowship hall, at an approximate cost of \$25,000.00, with some of the work to be done by the members. Dedication services for the Educational Building were held in the spring of 1976 and the debt on the building was paid off in 1978.

On December 14, 1981, Larry Pittman, pastor since June, 1977, resigned his pastorate in order that he and his wife could accept an appointment as foreign mission-
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Meherrin Baptist Church

Meherrin Baptist Church was organized in 1729 as Parker's Meeting House. The meeting place was a brush arbor until 1735 when a twenty-foot by twenty-five-foot hewn log building was erected. All of this was under the leadership of Joseph Parker. In 1773 William Parker was called as the preacher. It is recorded that there were 100 members, many persons being from Gates, Bertie, and Northampton, as well as Hertford. A few of the citizens and some ladies who were heads of families were numbered amongst the membership.

The church was rebuilt again in 1775, 1802 (at a cost of \$142.00), 1826, 1842, and 1914.

In 1799, the membership was reduced to sixteen with Reverend Burkitt as part-time pastor. The meetings were irregular, with several months between services. With help from the association, the church was kept alive. In 1802, Reverend Wall was called and slowly the church began to grow. In his nine years there were 176 baptized.

In 1864, collections of money and vegetables were taken from R.E. Lee's army. In 1869, the members voted to put the church on a financial basis; each male member twenty-one years or older should pay one cent per week, each male member under twenty-one years and each woman should pay one-half cent per week. Reverend Hoggard, the pastor at this time, served forty-five years as a salary of \$100 per year (never increased). J.A. Speight took charge in 1899 at a salary of \$150 per year. There were 206 additions during his seven years.

In 1917, with Reverend E.F. Sullivan, the church went to every Sunday preaching. They paid \$517.23 to all mission objects. Membership was 356. During 1920-21 Reverend Bennett led in the building of the first parsonage at a cost of \$4,000.00. Reverend H.G. Bryant returned in 1921 and during his four years, the church grew in every way, especially the B.Y.P.U. There was a great increase in gifts to local objects and denominational contributions amounting to \$3,067.05 in 1923. Reverend B. Townsend began his work in 1926. He placed emphasis on evangelism and W.M.S. He led the church to see the necessity of building a bathroom at the parsonage and to place new pews in the church building. The work was started and left for the following pastor to continue. There was a gradual increase in contributions; in 1928 the amount was \$3,838.61.

Throughout the church's early history until the nineteenth century, the church would discipline the strongest members (even the pastor) when they broke the covenant and decorum of the church. They would have to come before the conference when guilty of drinking liquor, dancing, card playing or even attending a shooting match. They would have to confess their sin, ask God and the church to forgive them, or the church would ex-communicate them. The church would withdraw fellowship for non-attendance and for failing to pay church dues. The church was also



Menola Baptist Church

Menola Baptist Church is located five miles east of Woodland in the community of Menola. This missionary Baptist Church was organized in an old schoolhouse on Sunday afternoon, October 14, 1908. Several ministers from the West Chowan Association met with laymen and brethren from neighboring churches who were invited to act with the pastors as a council.

At that meeting forty-five charter members presented their letters from Pleasant Grove, Meherrin, Hebron, and Aulander.

Church officers in 1908 were: Pastor, C.W. Scarborough; Clerk, E.C. Parker; Treasurer, C.W. Parker; Sunday School Superintendent, C.S. Edwards; Deacons, H.U. Griffith, Chairman, E.C. Parker, C.S. Edwards, J.M. Eley, and A.J. Vinson.

A lot considered to be in the center of the community and a good location for the church building was purchased from J.J. Brown for the sum of \$125.00.

In the early years of the church, conferences were held on Saturday. At these meetings the roll was called (male members only and later females were included), business discussed, a sermon preached and the doors of the church opened for membership. A committee assessed male members on their ability to pay to take care of church expenses. Another committee collected the assessments. Only three years after its beginning female members were assessed as the men for the expenses of the church.

From its beginning the church sent delegates to the Bertie Union Meeting, all associational meetings and Sunday School conferences.

The church building remains today basically the same as the original except for the addition of classrooms and restrooms at the rear of the building and two classrooms formed within the original building by subdividing existing rooms.

Other physical improvements include replacing stoves with furnaces, refinishing floors and later installing carpet over these, improved lighting and vinyl siding for the exterior in 1982. This was the result of the original wood failing to hold paint and the congregation's desire to maintain the original frame construction appearance as nearly as possible.

Only one minister has been ordained by the church. William H. (Billy) Vinson, Jr. was ordained June 1, 1941. He is the son of the late W. Harvey Vinson and Vernie S. Vinson who continues to serve as church pianist today after many years as pianist and organist as well as serving in other areas of the church. Reverend Vinson preached the fiftieth anniversary sermon for the church in 1958.

The church boasts a very active W.M.U. organization. All of its affiliate groups have been active at some time during the history of the church even though it does not sponsor some of the groups today because of the lack of young people in the church.

The church is pastored in 1983 by Reverend R. Keith White, a native of Bertie County.

The membership remains small, as it has through the years. In 1983 the membership is drawn from the community as well as several from neighboring communities (Continued on page 89)



Merry Hill Baptist Church

In the early years of this century when the major means of transportation was still the horse and buggy, the people of Merry Hill community felt the need for their own church, a place of worship that would be accessible even when winter weather made roads impassable. On September 14, 1910, Merry Hill Missionary Baptist Church was officially organized by Reverend T.T. Speights and the deacons of Capeharts Church. Fifty-three persons, one of whom is still living, Mrs. Willie B. Phelps, presented themselves for membership in the new church. Reverend Speights was asked to preach there for the remainder of that year. Merry Hill Missionary Baptist Church's first officials were: Mr. D.M. Britt, clerk; Mr. S.A. Adams, Mr. F.P. Britt, and Mr. T.E. White, deacons. Mr. John F. Keeter was Sunday School Superintendent, and Miss Nora Bowen was president of the Missionary Society. The church adopted the same rules of order and church covenant as Capeharts church. The original Merry Hill Schoolhouse, which was adjacent to the present church was used as a meeting place until the church was able to erect its own building.



The next year Reverend S.B. Barnes was called to preach on the first Saturday and Sunday of each month. The sum of two dollars was raised to buy a chair for the church clerk and moderator. Work was soon begun on the church building, a simple auditorium to which classrooms could be added when they were needed. The land for the church building was given by S.A. Adams. The young people of the church, under the leadership of Miss Nellie Bowen, raised money to buy an organ for the church. The first church organist was Miss Jessie White. The church building was dedicated in April, 1917, with the Reverend D.P. Harris presiding at the ceremony.

In the following years these preachers have served this church: Reverend S.B. Barnes, Reverend J.O. Alderman, Reverend H.H. Honeycutt, Reverend W.R. Haight, Reverend S.F. Bristow, Reverend P.A. Pridgen and Reverend J.E. Copeland. In 1935, Merry Hill Church formed a field with Republican and Askewsville with Reverend W.H. Hollowell as pastor. He made his home at Republican. In 1947, this field was broken up and a new one was formed with Riverside Church. Reverend R.T. Green was called to be the pastor of the two churches. Under Reverend Green's leadership the church added a steeple and new Sunday School rooms, both upstairs and downstairs, to the original building. The church's Sunday School and Training Union were very active during this period; in fact, the Training Union was the largest in the association.

The field with Riverside was dissolved in 1952 and Reverend Green became their full-time pastor. Before he left, Reverend Green planted the idea in the minds of the deacons of the church members that a parsonage could be built at Merry Hill. Mr. T.E. White, chairman of the deacons at that time, led the church in this project. The church's next step in securing a pastor was to form a field with Lawrence Baptist Church, an arrangement which has continued to this day. Reverend Lamar Sentell, the first occupant of the new parsonage, led a program of renovation of the church.

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Mt. Carmel Baptist Church

Mt. Carmel Baptist Church was built in 1847. A committee consisting of Nathaniel Stephenson, Green Stancell, William Gay, James T. Mad-drey and Cordy Whitehead was appointed to select the site and the five acres of land whereon Mt. Carmel now stands was purchased for \$5.00 per acre from Drewry Stickland.



The first meeting, a "conference day," was held on Friday, September 20, 1847 at 11:00 a.m.

There was a gallery built in the rear of the church to accommodate the large number of Negro slaves who were members of our church. The gallery was removed around 1900.

Brother George M. Thompson served as first pastor. Others were W.P. Britton, 1850-53; J.N. Hoggard, 1853-80; H.T. Williams, 1889-93; M.L. Green, 1893-95; Archibald Cree, 1895-1898; C.E. Gower, 1898-1900; R.D. Cross, 1900-1903; J.R. Taylor, 1903-07; John F. Cale, 1907-10; Dr. Lloyd Parker, 1910-13; J.U. Teague; K.D. Studenbrok (Supply); Jessie Blalock (Supply); L.E. Daily (Supply); Dr. R. Kelly White, (Supply); Alexander Miller; J.P. Esses; C.M. Billings (Supply); Richard Lloyd; C.H. Trueblood; E.J. Rogers; Lonnie Sasser; R.O. Mixon (Supply); E.A. Cline; Ross Cadle (Supply); Herman Smith, Max Evington; H.L. Coppade (Supply); Virgil McBride (Supply); Dr. Hargus Taylor, (Supply); Nicky Martin; Dr. W.D. Morris; and presently Paul T. Worrell.

A total of eight ministers have gone out from this church to labor in God's vineyard. Joseph G. Barkley, R.E. Peele, C.E. Edwards, Rufus White, Dr. R. Kelly White, Woodie Hasty, Otis Pruden and Paul Worrell.

In the early 1950s, new Sunday School classrooms, restrooms, kitchen and a storage room were added. Also remodeling of the inside took place and a baptistry was added.

Mt. Carmel is the mother church of the Jackson Baptist Church and the Seaboard Baptist Church.

The missionary spirit has long been evident at Mt. Carmel. The first official record shows that on May 15, 1852, the church paid the sum of \$2.87 to the Foreign Mission Fund of the association with the understanding to quote "that said amount shall be placed to the credit of this church, when it shall appear that the association has supplied herself with a missionary to China." The Ladies Missionary Society was organized during the ministry of Brother Herbert Williams. Mrs. Henry T. Boyd was the first president.

The church's deacons are Mr. L.O. Pruden, Mrs. R.W. Hasty, Mr. Fred Stephenson, Mr. James Sears, Mr. Charles Stephenson, and Mr. Leslie Long, who is also the superintendent of Sunday School. Mrs. Betty Long serves as pianist and Mrs. Judith Barnes serves as W.M.U. president.

Today, we at Mt. Carmel are proud of the heritage left us by our forefathers over a century ago and we shall try to preserve this church and its works for Christ for future generations to come. Surely God's hand must have guided those first organizers of this church.



Mt. Tabor Baptist Church

On November 23, 1839, a group of Baptists from Meherrin Baptist Church and several others met and organized a church on the spot where our present meeting house now stands on Highway 158 between Winton and Murfreesboro. There were twenty-one members present that day. They selected the Bible name of Mt. Tabor because it was believed to be the site of the transfiguration. Brother Amos Raynor served as moderator. Alfred W. Darden was elected clerk, and William Darden as treasurer. Robert B. Cobb and Thomas Barnes were elected the first deacons. At the close of the business meeting the clerk was instructed to communicate to the editor of the *Biblical Recorder* the fact of the organization of a Baptist Church of this place. No mention was made of being under the watchcare of any other church. Judging from those first minutes, Mt. Tabor was organized as a fully independent church.

G.M. Thompson and Simon Murfree, both members of the group, served as supply pastors until 1843 when I.H. Trotman was called as a regular pastor. Since then, there have been many pastors who have served faithfully and well. The man who served the longest was R.R. Savage. He began in 1866 and stayed through those difficult years following the War Between the States (1886).

From the beginning Mt. Tabor has been a small and closely knit group of believers concerned about the needs of those in the community, state, and the world. As evidence, we find that they established a Benevolent Fund, contributed to state and foreign missions, gave scholarship help to students to attend Chowan College and Wake Forest College. They organized a Sunday School in 1860, a time when not all church members believed in such activities. In 1889, they organized a Missionary Society under the leadership of Mrs. J.P. Holloman and Miss Grace Brown. These two ladies also aided neighboring churches to do the same. Our first Thanksgiving Day Devotional was held in 1904.

Mt. Tabor has always been active in the area of Baptist organizations. During their first year they were received into the Chowan Association (March, 1840) and the Bertie Meeting (December, 1840). They held their first revival in 1850. Eighty-seven new members were added that year.

Our present sanctuary was built in 1859. Since that time, additions have been made and more are being planned. So far, we have been able to preserve the simplicity of the original building, since it is an historic landmark, while make it more functional and comfortable.

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Murfreesboro Baptist Church

Murfreesboro Baptist Church is one of the many daughter churches of Meherrin Church. In 1842 Meherrin Church was considered outside the Town of Murfreesboro, and there arose a feeling of need for a church within the limits of the town. Some prayer services were held in the home of Dr. Samuel J. Wheeler and then a revival meeting sprang up under the leadership of "Elder Robert McNabb of Granville County." A number of persons in the town made professions of faith, and the Mother Church, Meherrin, recognized the need of a congregation of Christian people to serve Murfreesboro, and therefore established as a "branch church" the Murfreesboro congregation.



Meherrin retained direction of the group in town, and though a church building was erected in 1842-43 the congregation was not constituted an independent church until 1848.

The first building, an attractive wooden structure with steeple, was erected on property bought from John Southall. The present brick building, the second in its history, stands in approximately the same location.

The dedication was held on November 5, 1843, with Elder Magoon, a pastor of Richmond, Virginia, preaching the sermon. At an afternoon service the local Presbyterian minister, Reverend J. V. Cosby, preached.

It is significant that on the occasion of the constitution as an independent church, on November 19, 1848, Reverend Archibald McDowell, then of Wake Forest College was present along with other pastors in the area. It appears that it was the intention of Meherrin Church that all its members, both white and Negro, living in the village would become members of the new church, and many did. From the very outset the church and Chowan College (then referred to in the minutes as "The Institute") have had interwoven history.

A number of the presidents of the Chowan Baptist Female Institute in the early days also served as pastor of the church. Among them were: Elder W. R. Fory, Dr. Archibald McDowell, and Dr. C. W. Scarborough.

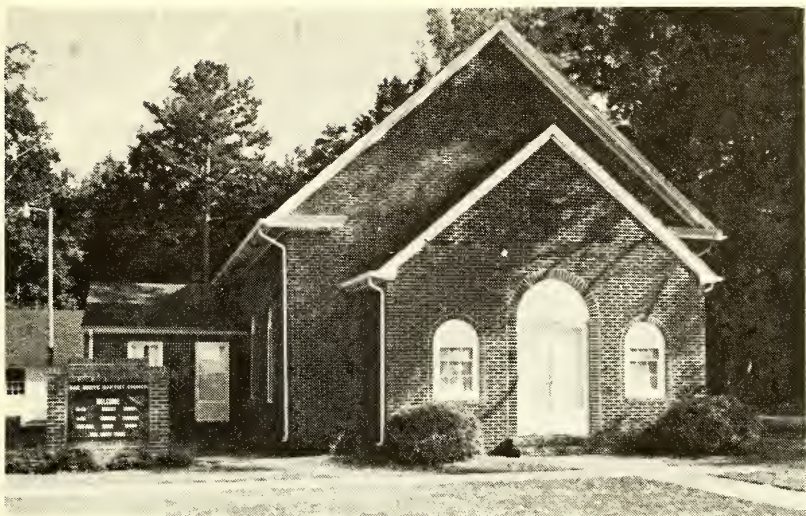
The first full-time pastor of the church was Q. C. Davis in 1912-13.

Interesting information in the early history of the Murfreesboro Baptist Church includes the following:

Minutes for May, 23, 1851, indicate early interest in the cause of foreign missions: "Elder M. R. Forey in behalf of the delegation to the Association reported its proceedings. He stated that he had pledge this church to the amount of \$50.00 for support of a missionary in China by the Chowan Association."

Minutes for May 11, 1861: Delegates to the meeting of the Chowan Association to meet at Sandy Run Church were instructed to "pledge this church to an amount double that contributed by any other church in behalf of the Chowan Female Institute."

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Oak Grove Baptist Church

Oak Grove Baptist Church, located two and one-half miles from Aulander on the Ahoskie highway, was organized in 1885. Some of the families who were charter members were the Marshes, the Hollomans, the Lassiters, and the Saunders. The church was built by the neighborhood men. The original sills of handhewn pine are still solid beneath the building today. The original pews, also hand-made, were in use until approximately twenty years ago and a handmade marble-topped table still grace the vestibule of the church.

The depression of the thirties dealt the church a severe blow. A number of the members moved from the community seeking better economic conditions. As the membership dwindled, those who were left decided they were too few in number to keep the church functioning and eventually moved their membership elsewhere. A small group of these people organized the Aulander Baptist Church. During this inactive period many of the church records and documents were lost or destroyed.

The doors of Oak Grove remained closed until the late thirties when Reverend Oscar Creech of Ahoskie surveyed the community and found enough interested families to re-open the church. Reverend Creech held afternoon services without charge until the treasury became sufficient to call and support a pastor. Reverend Creech aided the church in securing the first pastor, Reverend Houston. Brodie Lassiter served as Sunday School Superintendent.

Fortunately, Oak Grove has remained open since that time. The original frame building was bricked approximately twenty-five years ago and the sanctuary has been refurbished, although some of the original furniture remains in the classrooms. A new fellowship hall is near completion.

Oak Grove currently has a membership of seventy-eight under the leadership of Reverend Keith White.

Pleasant Grove Baptist Church



On April 2, 1837, the Pleasant Grove Baptist Church was organized in a section of the country known as "Ahoskie Ridge." The church building still stands on the original site located "off the beaten track," set on a comfortable, wooded site in good farm land between Cutawhiskie Swamp and Ahoskie Swamp." Prior to that time the founding father traveled almost ten miles to Connaritsa Church in Bertie County where he was baptized in 1836.

It was under the wise leadership of Dr. Godwin Cotton Moore, whose old home stands near by, that the Pleasant Grove Church was constituted by Elders Stephen Baizemore and Francis Hauley. The building stands on a piece of land given by Dr. Moore.

"Only three years after the founding of Pleasant Grove, the church sent her distinguished member, Dr. Moore, to head the Chowan Baptist Association as moderator. This post he held for thirty-six years before his death in May, 1880." It was in the home and under the leadership of this outstanding member of Pleasant Grove" "that six Baptist fathers met in 1848 to discuss the question of an education for their daughters."

"At their urging, the Baptist Union Meeting approved a resolution, passed on to the Chowan Association, for the establishment of a school for girls. Chowan Collegiate Institute opened its doors on October 11, 1848, the product of Dr. Moore's idea. Dr. Moore was president of the board of trustees from the inception in 1848 until 1865."

In April of 1884, under the leadership of Reverend B.B. Williams, a man of no formal education, and Brother J.W. White, the church began its first Sunday School. The school was primarily for the younger children.

Under the leadership of Reverend B.B. Williams a major building program was begun in June, 1885 and continued until the work was done. Repairs were made on the windows, doors, floors, walls and a new roof was put on the church building. Again, in the years 1923-24 the church was led to make repairs on the building. Such repairs as a new roof, flues, painting and plastering and the removal of the columns from the center of the church were done. Presumably, the steps leading to the slave gallery were changed from the outside to the inside of the building during this building campaign. In 1943, when Reverend J.B. Folds was secured as pastor, the church seems to have taken on new life, with increased interests and participation in all the work of the kingdom. Repairs and painting was done on the building and the Cooperative Program was included in the budget. In April of 1959 it was recommended that a building fund be started and funds be kept in a separate savings fund. On December 5, 1965 the Building Committee recommended that a carpenter be hired to form foundation and erect outside construction of our classrooms. Since that time, the classrooms have been constructed, the sanctuary remodeled with the addition of a baptistry, new pews and new carpet, and a fellowship hall complete with kitchen has been constructed to the rear of the church.

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Potecasi Baptist Church

Potecasi Baptist Church as seen today is the third church building. The second building sits to the rear of the present building. The land was donated for it in 1808 by Jordan Beale. It was built of wood, but due to the type of wood the white paint would not stay on it. The church today still has the double door entrance as did the second building.

The first church was organized by Reverend Lemuel Burkitt of the Sandy Run Baptist Church, Roxobel, North Carolina in 1775 with 150 persons being baptized at that time. Their names were placed on the Sandy Run church roll.

The site of the first church was not on the site of the second and third buildings, but was nearer the center of the village of Potecasi and was located "on the creek," according to a late member. Prior to the building of the first church, the congregation worshipped under a brush arbor. The first structure was built in batten-board style.

Potecasi's present church was started in 1926 under the pastorate of Reverend C.M. Billings. It was constructed by Brother Luther R. Joyner, then a deacon of the church. Its membership then numbered around 300. The church was built of brick at the estimated cost of \$16,000.00 with an auditorium capable of seating 500 people and sixteen classrooms.

In 1958, a new educational building was completed at a cost of \$13,000.00. The new addition, contracted by Moonlight Enterprises, added six classrooms, a kitchen, and two restrooms and many suppers were given by the women's classes in order to furnish the new building.

Presently the church has 157 members and is pastored by the Reverend Gene Asbill.

At the present time an outdoor fellowship building is being constructed between the church and the parsonage. Nearing completion the building is already being used for the church's outdoor activities.

Our church today stands united as our church did in the past and is presently striving to minister to the needs of the people in our community.

Powellsville Baptist Church

Powellsville Baptist Church was organized in the year 1909, with thirty-five charter members. It was named Powellsville Missionary Baptist Church. On the 29th day of December, 1909, at twelve o'clock noon, Elders M.A. Adams, A.T. Howell, S.B. Barnes and Jesse R. Matthews met at the school building in Powellsville and organized Powellsville Baptist Church. Josiah Brown, J.E. Matthews, A.S. Wynns, Dr. J.B. Ruffin and D.C. Miller were the first deacons. Jesse R. Matthews did the preaching until the first pastor came. The first pastor was Reverend Charles P. Scott. He served from April, 1910 until March, 1913.



He was known as the father of the church because under his leadership they raised enough money to build a building and burned the note, making it debt free.

Reverend H.F. Brinson began his work in May, 1913. Under his leadership the first Missionary Society was organized.

In April, 1914 the Reverend H.H. Honeycutt took up the leadership. During his pastorate the every member canvass was adopted. He tendered his resignation in October, 1917.

The next pastor, Reverend N.H. Shepperd, began his work in April, 1918. A Baptist Young People's Union was organized and began work.

In 1920, Reverend L.E. Daily came as pastor and served until 1929. The labored faithfully for nearly nine years.

In the summer of 1929, Reverend K.E. Bryant was called as pastor. Under his leadership plans were begun to build new classrooms. Fifteen classrooms were built and the church adopted the plan, "pay as you go," and it was carried out. Most all labor was donated by the members. Much progress was made under his leadership. Reverend B.A. Mitchell was ordained into the ministry in July, 1933. The church membership was 317 and the Sunday School enrollment was 230, the highest it has been. In December, 1941, Reverend Bryant resigned.

A total of forty-one men served in the Armed Forces during World War II from this church and community.

In 1942 Reverend J.U. Teague was called as pastor. He served the church well until resigning in May, 1948.

Reverend T.H. Williams was called December, 1948 and served until March, 1954. Mr. and Mrs. Williams worked hard for six years. She was a great help with the music and missionary work.

In August, 1954, Reverend D.M. Spell was called as pastor. They also did a lot for the church. Mrs. Spell served as music director and much progress was made under their leadership. In April, 1960, he offered his resignation.

Reverend Aubrey Sanders served as pastor from July, 1960, to May 30, 1963. Reverend Robert O. Brown served from August, 1963 to May 1965. Reverend Herman R. Orr served as pastor from October, 1965 to February, 1969. Reverend Claude Wells served as pastor from November, 1969, to October, 1970. Reverend W.D.

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Republican Baptist Church

Republican Baptist Church was organized in 1834 and admitted to Chowan Baptist Association in 1835. Its charter members were drawn from the surrounding churches of Connaritsa, Cashie, and Sandy Run. The history of the first eighteen years of the church's existence has been lost or not recorded. What information we have concerning that period has been secured from tradition.

They say that the name "Republican" is a development from the word "public." Before the organization of the church, a building stood at the forks of the road where Republican now is. All public meetings both of political and religious nature were conducted here; therefore, it was spoken of as the "public meeting house" and finally "Republican."

It seems that soon after the organization of the church a small house of worship was erected. This was painted red and was generally called "The Little Red Church." When the Little Red Church became too small to suit the needs of the community, a larger house was built costing \$1,300.00.

In 1863, the Republican Church pulled out of the Chowan Association and went into the West Chowan Association.

In 1864, there were 249 members (fifty-four males, 125 females, and seventy blacks). In 1865, the church had grown to 285 members. At one time, new converts were baptized at Burden's Mill.

The building which we are in now was constructed in 1912 and since then has been remodeled and various features added and removed. These changes include: adding side classrooms, painting of the interior and exterior, addition and later removal of a fence surrounding the church, and removal of the spit boxes. Delco battery lights were used until 1945.

From 1958-70, Republican was in a church field with Edgewood Church.

In recent years by the grace of God we have been blessed with the following improvements to our church: a new piano was bought, the porch cemented, railings were added, carpet installed and draperies hung. In 1977, new furnaces were installed. In 1982 furnaces were removed and central air conditioning and heating was installed and carpet down both side aisles.

Rich Square Baptist Church

A group of families living in and around Rich Square who were members of Sandy Run Baptist Church, Roxobel, wanted to start a church nearer home, so, working with the Chowan Baptist Association who provided itinerant preacher, John B. Webb, to help, the group organized the Corinth Baptist Church in November, 1853. The following year, Corinth Baptist Church dedicated its meeting house on October 26, 1854, with a charter membership of twenty white and ten Negro slaves on a site south of the village of Rich Square.

Little is known about Corinth Church until after the Civil War. Perhaps itinerant preachers continued to serve the new church until 1866 when J.M.C. Luke became the first pastor on record. Reverend Luke also served Ahoskie, Bethlehem, and Harrellsville churches that same year.

The first officers of Corinth Baptist Church were: Joel Connor, clerk; William Skiles, Collector and Treasurer; and Bryant Lassiter and John Vann were the first deacons.

Pastors who served Corinth Baptist Church were: 1866, J.M.C. Luke; 1869-71, Jeremiah Bunch, Jr.; 1873-80, H.B. Parker, 1881-86, J.C. Fleetwood; 1887-90, W.B. Wingate; 1891, J.W. Powell.

Railroad construction during the 1880s caused the village of Rich Square to start growing rapidly; and members of Corinth Church began thinking about relocating nearer the commercial activity. After several years of debating the issue, the church finally moved into the heart of town in May, 1892, changing its name from Corinth to Rich Square Baptist Church. The new building, consisting of a sanctuary and two classrooms at the back, was erected on the present site of Rich Square Baptist Church.

Archibald Cree was first pastor of the new church. The first Sunday School Superintendent was W.W. Clifton, who served until 1901. J.T. Bolton had the distinction of serving the longest term as clerk, for thirty-five years from 1876, when the church was Corinth until 1910. Then, in 1916, Mr. Bolton served as Sunday School Superintendent for another ten years.

The church yearned to have a pastor living in town and a pastorium was built in 1906, but sold the next year because two attempts to locate a pastor in town had failed. However, a new pastorium was constructed in 1921 beside the church and has been occupied ever since.

On wing, consisting of four classrooms was added to the building in 1914. Another more extensive Sunday School addition was completed in 1937.

In 1949, the church began construction of the spacious and very beautiful building that it now occupies. The work was completed in 1951 and dedicated debt free.

Immediately upon getting into their new building, the church turned its attention to going full-time and did so on January 1, 1957.

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Riverside Baptist Church

Riverside Baptist Church was organized on September 13, 1913. This meeting was held in the Mizelle Schoolhouse, across the road from where the church now stands. The Reverend S.B. Barnes and Reverend J.O. Aldermon were the ministers assisting, with brethren from Bethany Baptist Church and Ross Baptist Church assisting. Reverend Barnes read a few verses from Acts 2 and Reverend Aldermon led in prayer.

On motion by Reverend Aldermon, Reverend Barnes was elected chairman of the presbytery, and Reverend Aldermon served as clerk. The names of brethren and sisters who proposed to organize the new church were read and then the presbytery voted to constitute the new church. The church began with S.B. Adams of Capehart, H.H. Farless of Bethany, and C.C. Holder of Colerain as the deacons. The name of the new church was Riverside since it was located so close to the Chowan River.

Reverend J.O. Aldermon was called to serve as pastor for the remainder of that year. During this period Reverend S.B. Barnes was invited to serve as pastor beginning January 1, 1914. During his pastorate the main auditorium was constructed. The building was constructed on a cooperative basis, the members cutting and hauling the logs, doing a good part of the carpentry, thus requiring not much cash.

Reverend J.H. Barnes became pastor on February 1, 1919. Riverside joined with Ross, Green's Cross, and Bethany to form a church field. Reverend Barnes resigned Bethany and accepted a call to Capehart. These four churches remained as a field until Riverside withdrew in 1931. During the early pastorate of J.H. Barnes he requested more rooms for Sunday School and he recommended we make provisions for this growing need of the church. On April 5, 1919, a motion was adopted to proceed with constructing new classrooms. The project was completed during the pastorate of Reverend J.H. Barnes, but the debt was not paid until December, 1927. In 1926-27, the members pledged peanut and cotton acreage. This pledged amount was sufficient to clear the indebtedness. At Homecoming the event was celebrated and the note burned. The dedication sermon was conducted by Reverend Barnes.

Reverend Alonza Finch was called to the field of churches and began his ministry in 1923. During his pastorate the indebtedness on the church was paid and the church dedicated to our Lord.

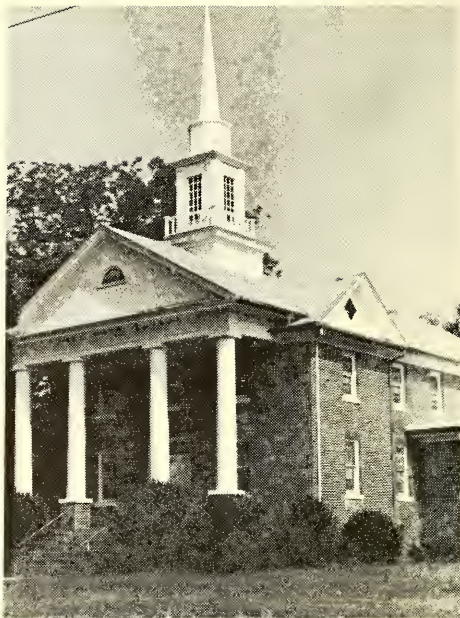
Reverend H.G. Bryant succeeded Reverend Finch and served until 1930.

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Roberts Chapel Baptist Church

Roberts Chapel Baptist Church of Pendleton has a rich heritage. It was organized in October, 1848 under the auspices of church leaders from Meherrin and Potecasi, many of whom assisted in the establishment of Chowan College that same year.

There had been an interdenominational group of worshippers, of both races, from southern Virginia and northeastern North Carolina who had been meeting in a small building served by home missionaries and traveling ministers of various faiths. Eventually those of the Baptist faith outnumbered the others. From this nucleus, thirty became charter members of the new church, established under the name of Roberts Chapel Baptist Church. The congregation began to grow until more than 500 were enrolled. The last member of the colored race to leave the church and transfer membership was December 4, 1909.



For over four and one-half years the congregation met in cramped quarters, often holding services outside to accommodate the crowd. In 1853 the church obtained a government grant giving it full possession and ownership of the building and grounds. Members then began work toward a new building and more land. Adjoining land was donated and members began selecting, cutting, dressing and hauling lumber from their own forests to the church grounds. Withstanding the rigors of a civil war, they were able to construct and dedicate the new and larger building in 1871. The first two "Infant Classrooms" were added in 1888, thus becoming the first Sunday School classrooms in the association. This building was destroyed by fire on Sunday, December 14, 1924 and a new modern brick sanctuary was completed in 1927 in the heart of Pendelton, while the old location on the outskirts of the community became the church cemetery.

Five months after its establishment the church petitioned for membership in the Chowan Association; it sent delegates to the Chowan Union Meeting held in Potecasi in 1850; and it was received as a member of the Bertie Union Meeting in 1850. Later, in 1883, this church assisted in the formation of a new association, the West Chowan, Roberts Chapel being the fourth oldest member from Northampton County.

The church has given scholarships and supported Chowan College, assisted Wake Forest College as early as 1882, helped financially with the Thomasville Orphanage, and gave its first ordained minister, Jess Boone, in 1861 to pastor the orphanage.

The following Baptist churches have been formed from this congregation or been helped financially and spiritually in their establishments: Corinth in 1855, Jackson in 1876, Severn in 1896, Woodland in 1904, a church house on Roanoke Island in 1905, Conway in 1905, and Ashleys Grove in 1909.

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Ross Baptist Church

Ross Baptist Church, founded in 1804, and named after Martin Ross, is the seventh oldest Baptist church in Bertie County. Although established in 1804, the church, through neglect and forgetfulness, was not dedicated until May, 1935. It is known as the "Old Mother Church" of many newly organized churches, such as Askewville, Elm Grove, Bethany, and Green's Cross.

The first meeting place for the congregation of Ross Baptist Church was beside an old oak stump at Cucklemaker Bridge, one-half mile east of the present building. People were baptized in

the waters at Cucklemaker and came from many miles around. baptisms were usually held in Cucklemake Swamp, usually the Sunday after a series of "protracted meetings." The pastor would announce the time and place on Saturday and the people would assemble there on Sunday. On such occasions great numbers of people were baptized. The greatest number on record is seventy-four.

Martin Ross, the founder of our church, was of Scottish descent and lived in Williamston, North Carolina. He was born in 1762 and died in 1827. He and his wife were buried side by side at Bethel Baptist Church, a church near Edenton, North Carolina, he founded in 1806. The churches Martin Ross organized were not in the West Chowan Association but in the Kehukee Association, which was the first body of the kind in the United States to take official action in behalf of missions to the heathen and to formulate permanent plans for the support of the enterprise.

Ross did not have revivals as we do now, twice a year. They had only one a year and they were called "protractive meetings." Some of the meetings of the church held in its younger days began in the evening and ran until night. The people brought their suppers with them. People were very regular in attendance even though some had to walk, ride horse and carts, and even steers, for many miles. They had to have written excuses for being absent and after so many absences, they were dismissed from the church roll, if the absences were not excused.

Around 1882 preaching was only one Sunday a month and that was every fourth Sunday. They also had all day meetings on Saturday and again the women made lunches for the family to eat at noon. The first thing that was done at the Saturday meetings was the roll call, for men only. The women did not have a roll call. The people had spittoons all long the aisles to spit in.

As early as 1897 many renovations have taken place at Ross Baptist Church such as new windows, new doors, new plaster, new pews, new carpet, a baptistry, a steeple and educational building to mention a few. In 1970 it was decided to brick veneer the church building instead of having to repaint every ten or twelve years. The church still has a few articles used by our forefather. Among them is a Baptist Psalmody, a book containing some 1,300 songs, which dates back to 1850. We also have an old pulpit Bible printed in 1883 and finally an old Communion Service consisting of two metal goblets and a metal wine pitcher made in New York.



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Sandy Run Baptist Church

Bertie Church, or Sandy Run as it was later called, is the oldest church in Bertie County and was the fourth established church in North Carolina. Its earliest location, somewhere in the vicinity of Bishops Mill Pond, was not far from the town of Roxobel.

The date of the organization is uncertain. One record states that Sandy Run was formed about 1740 from a branch of the Meherrin Church. During the next decade it was closely associated with the Kehukee Church that was located across the Roanoke River. In 1750 Sandy Run was established as an independent church.

During its early years, the members of Sandy Run Church seemed to have been disorganized and often pastorless. There is no record of the first ministers. The earliest mentioned is Thomas Pope, a native Virginian, who probably began his service early in 1776.

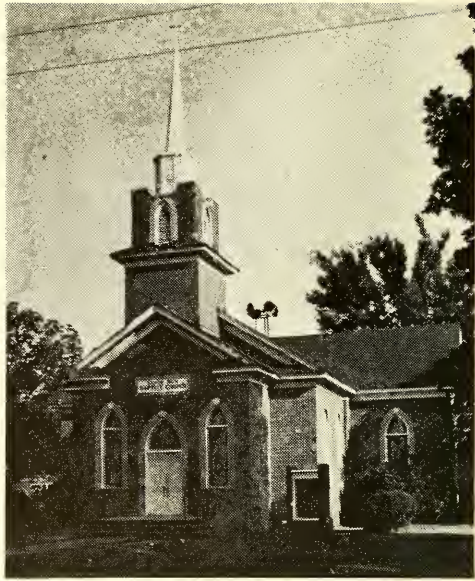
Like other Baptist churches established in North Carolina before 1775, Sandy Run was originally a General Baptist Church, one that adhered to the Arminian or Free-Will doctrine. During the 1750s the General Baptists of North Carolina began to feel the influence of the Particular Baptists, a group that adhered to the Calvinist doctrine. Their doctrines were more rigid than that professed by the General Baptists. Due to the warm missionary zeal of Robert Williams of Northampton County and representatives of the Philadelphia Baptists, Sandy Run was re-established in 1756 under a constitution which adhered to the beliefs of the Particular Baptists. In 1769 the Kehukee Association was organized with Sandy Run Church as one of the original churches of that association.

After the death, in 1772, of its pastor, James Abington, Sandy Run Church fell into disorder, its membership was greatly reduced, and division took place. In 1773 a few faithful members asked the Kehukee Association to investigate the situation. This investigation ended with Lemuel Burkitt, one of the association's representatives and a native of Chowan County, as minister of Sandy Run. Under the guidance of Elder Burkitt, the church witnessed a great revival and membership rose to 217 in 1777. Also at this time several branches of Sandy Run gathered near Potticasy (Potecasi), Connaritsa, and Pleasant Grove. Eventually each of these became separate units.

During the Great Revival at the beginning of the nineteenth century, Elder Burkitt preached with great acceptance at revivals in Kentucky and Tennessee and at home in the Kehukee Association. Congregations numbering as many as 4,000 were present to hear him preach.

In 1806 all churches of the Kehukee Association that were east of the Roanoke River were dismissed by letter to form the Chowan Baptist Association. Thus, Sandy Run was a member of the new organization. Elder Burkitt was largely responsible for Sandy Run becoming one of the outstanding churches during the later 1700s and early 1800s.

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Seaboard Baptist Church

Seaboard Baptist Church was organized on Sunday, March 31, 1889. A series of meetings had been held the week before the organizational effort. There were forty-nine charter members from surrounding churches that met in the home of Mrs. Mitt Maddrey to establish a Baptist church in Seaboard. A Covenant and Articles of Faith were adopted, expressing beliefs, purposes, and spiritual foundation and challenge.

The first pastor was Reverend Thomas G. Wood. The first body of Deacons, who also served as Trustees, was chosen in April, 1889. The challenge for them was to secure a site for a building.

In June of 1889, the church was admitted to the Bertie Union and in August of that same year it was admitted into the West Chowan Association.

From its earliest days, a Sunday School has been part of Seaboard Baptist Church. The early challenge of the charter members was to instruct its people with the word of God.

Another of the early organizations formed was the Ladies Aid Society in 1890 which later became known as the Women's Missionary Society. Their work has been extremely beneficial for the church over the years.

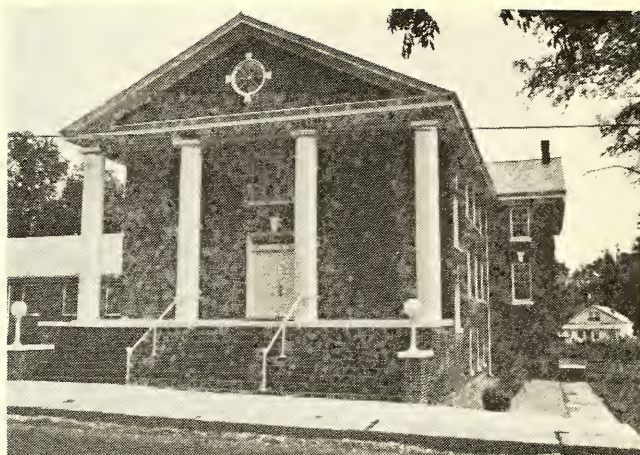
The original building was constructed during the early 1890s and was replaced in 1918 by another wood frame structure. The present educational space was erected in 1949 and the sanctuary in 1952. The fellowship hall was added in 1977.

In September, 1957, Seaboard Baptist Church voted to go full-time. Reverend Walter Moose was the first pastor after this decision was passed.

Two of the church's members have gone into full-time Christian service. Reverend Paul Worrell was ordained in April, 1928. He served several churches in the state before retiring in Seaboard to do supply and interim work. He was honored by on his fifty-fifth anniversary of his ordination on April 24, 1983. Mr. Thomas Norvell was licensed in June, 1958, to the gospel ministry.

Over the years, Seaboard Baptist Church has endeavored to serve her Lord as strongly as possible. The church has a long history to which she looks proudly back on, but looks even more proudly to the future to what the Lord will do through her in the days ahead. The charter members were challenged to "let their light shine," so echoes the call to us today: "Let your light shine for Christ."





Severn Baptist Church

Severn Baptist Church has its beginning as a Sunday School, organized in a school building in February, 1892. Roberts Chapel Baptist Church, Pendleton, shared Sunday School Literature with Severn Church until theirs was received from the Sunday School Board. The group met faithfully each Sunday in the school building.

On July 19, 1896, a meeting was called for the purpose of organizing a Baptist church. Seventeen persons were enrolled as charter members. These members adopted the name Severn Baptist Missionary Church. J.M. Hoggard, the first pastor, served for two years.

In August, 1896, the first revival was held and five more members were added to the church roll. In October of the same year, the fledgling church became affiliated with West Chowan Baptist Association.

A Woman's Missionary Union was organized in 1905, and mission organizations have been active since then, promoting and encouraging the church's generous giving to missions. The first foreign mission offering was sent to China in 1912.

Two men have been called to be ministers of the gospel and they were R.P. Downey and Joe Mack Long.

Today all regular offerings are used in the work of the church with twenty percent going to the Cooperative Program. On September 26, 1954, on a recommendation from the Board of Deacons, the church voted to designate the fourth Sunday in November as Loyalty Day, with a special offering taken to go to the Building Fund. Many projects have been completed with these funds: an educational building with fellowship hall, kitchen, and classrooms; central air conditioning, carpeting and new pews; a new lighting system for the sanctuary; and, on October 12, 1958, a new nine-room pastor's home was dedicated. At one time the church was remodeled to provide a pastor's study. A church library was established by using one side of a classroom. The latest project, completed in March, 1983, replaced the roof on the educational building, repaired plaster, painted the sanctuary, and stabilized the west wall, which seemed on the verge of collapse.

In April, 1982, the Reverend and Mrs. Ed Westbury and their children, Brandy and Lee, came to our church, he called as pastor and she answering her own call into Christian ministry. Under their leadership the church has already experienced a gain in membership, mission organizations for young people are thriving again, and several new ministries have been added.

Siloam Baptist Church

Siloam Baptist Church in Indian Woods, Township of Bertie County, as an institution, dates from 1885, but for five or six years prior to that, services had been conducted by Elder Bythiel Leggett, first in his own yard, then in an old store and finally in the community schoolhouse.

In 1879, Elder Leggett moved with his family from the Green's Cross section to the old Speller Plantation. He found a few white families in the community. The large plantations there were worked, for the greater part, by Negro sharecroppers, ex-slaves and their descendants. There was neither a church nor a school in the community.

Elder Leggett had moved from a community in which the church had played an important part in the lives of the people. When he saw the people in this section fished, hauled fertilizer, and did other work on the Lord's Day, he became concerned for their spiritual needs. He began work to provide religious services for his family and neighbors.

He first preached in his own yard to people who gathered there on Sundays. Among these were ex-slaves who stood on the outer edges of the crowd. As his congregation grew Elder Leggett, now a licensed minister, moved into an old store located at the junction of the Grabtown and Spellers Ferry Roads. Here a Sunday School was organized.

Soon after this new families began to move in. Among these were the Gregorys, Holders, and Sanders. Soon a new school district was formed and a schoolhouse built on land given by Judge James Bond. Church services and Sunday School were now held in the school building. It was located on the Grabtown Road near an old mill pond which provided facilities for baptism.

In 1885, before the schoolhouse was moved, a series of revival services were held during a severe drought. Mr. George D. Leggett recorded his remembrance of those services as a boy. "I remember in one of those meetings which was in very dry summer weather, special prayers were offered to the Lord for rain. That P.M. we walked home in the rain; boys and girls barefoot, old men bareheaded rejoicing as they went their way. Happy day in those meetings. There were many converts, many of them mothers and fathers."

As a result of this manifestation of Divine power, there were many conversions. The congregation became too large for the school building. Plans were made for erecting a church. Reverend Jeremiah Bunch, Reverend Edward Pierce, and Reverend Bythiel Leggett were influential in setting this movement on foot. Reverend Leggett was called to the pastorate of the new church. A.L. Pope was elected clerk and J.H. Skiles and Henry Casper were elected deacons. It was not until 1889 that the building was completed. It was built near the site of the first school. In 1904 and again in 1922, the building was enlarged and repaired.

With exception of a few years, Reverend Bythiel Leggett served as pastor of Siloam Baptist Church from the time of its organization until his death in 1908. His son, Reverend George D. Leggett served as pastor from 1922 until 1935. His wife, Mrs. Josephine Leggett, continues to be faithful to this church and is the oldest living member.

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St. John's Baptist Church

In 1722 the Lord Proprietors of England in Raleigh and Edenton saw the need for a local precinct courthouse. It was decided that the Bertie Precinct Courthouse be located on the Ahoskie Ridge, a small hill near a large natural spring about half way between the Chowan and Roanoke rivers. An Anglican Church was built nearby. After the Revolutionary War, the church became known as the St. John Episcopal Chapel and the community took its name from the first church.



In 1882, Henry Dolphus Godwin helped to organize a Sunday School at St. John. It was held in an old store at what was known as Chapel Hill, nearly a mile from the present site of the church. After this was accomplished, Mr. Godwin, Mr. and Mrs. J.H. Jenkins and others of the community became enthusiastic about building a local church. In the summer of 1883 they received their letters from the churches where they had been members and invited two pastors to come and help them organize. The first attempt was unsuccessful, but a later attempt did succeed. On the front porch of the home of Mr. and Mrs. Jenkins, St. John's Baptist Church was founded on Thursday before the fourth Lord's Day in July, 1883 by the twenty-two members present. This charter membership soon expanded to forty-five members. The Jenkins family gave a lot to the church for one dollar and construction began on the present sanctuary of the church. Mr. W.P. Howard was one of the charter members and head carpenter on the building. He was one of the first deacons and served in many ways until his death. His descendents are still in active service at St. John's.

Mr. Jenkins sawed the lumber for the building and Mrs. Jenkins prepared meals for the carpenters as they worked. She remained interested in the church and helped support its causes even after she had moved to Aulander, where she died at the age of 104.

Reverend M.L. Green was called as the first pastor and stayed through the completion of the building.

The first revival was held in July, 1884, with Reverend T.T. Speight as visiting minister. Miss Nocia Godwin and Mr. Ben G. Early were two of the first converts. Mr. Early later entered the ministry, retiring at the age of eighty-nine.

St. John's Baptist Church was received into the membership of the West Chowan Baptist Association in October, 1884.

By the late 1890s Women's Missionary Societies were being formed and according to the associational minutes, the men protested with vigor, but the women prevailed and by 1909, St. John's had sixty women enrolled in W.M.S. under the leadership of Mrs. W.P. Britton. Mr. Carl Vaughan led a group of sixty-five Sunbeams. He was the only man to lead a mission group until R.A.s became a part of the Brotherhood in 1959. The early mission groups supported foreign missions, home missions, poor fund, ministers relief, ministers education, and especially the orphanage. At times the church gave as much as half of its total receipts to missions, but most of the time it averaged about one-third.

By the late forties it became apparent that more space was needed and a building

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Union Baptist Church

Most of the people in the small community of Union were of the Methodist faith. The Baptist at this time were few and worshipped with the Methodist.

In the spring of 1885 a group of Baptist brethren in the community assembled in the public school building, which was located on the Old Mill Road about one-quarter mile from Union, and organized this church.

The first recorded conference was on the first Lord's Day in May, 1885. Brother L.R. Cobb was made moderator and opened the meeting with prayer. The following business was transacted:

On motion, the church was to be called Union Baptist for the village in which it would be located.

On motion, the Reverend John Mitchell was called to serve as first pastor.

The next conference convened on Saturday before the fourth Lord's Day in May, 1885. Brother J.P. Freeman reported that the Reverend John Mitchell had accepted the call as first pastor of the church. A committee was appointed to visit the Union meeting and ask for admission into that body.

On motion, a committee was appointed to purchase a lot on which to erect a church building. The lot was purchased from George W. Wynns.

At the next recorded conference it was reported that the new church has been received into the Union meeting.

By August 1891 the church debt was paid. On the third Sunday in October, 1891, it was dedicated. Dr. A.E. Owens preached the dedicatory sermon.

The growth of the church has been through dedication to missions: state, home, and foreign.

W.M.U. was organized in 1898. Since the organization were have supported all mission programs in the church and association. We have continued to grow. At the present we have a complete organization - all age levels - and a Brotherhood and R.A. chapter.

The women of the church formed this organization for the purposes that are written in the preamble of their constitution: "Grateful for the social and intellectual elevation of women, the result of Christianity, and above all for the hope of salvation, it inspires and impresses us with the importance of carrying to the homes and hearts of our depressed and degraded sisters in other lands, the Gospel that has done so much for us. We, the women of Union Baptist Church, desire to promote by our gifts and prayers the accomplishments of this end, and here associate ourselves together."

Many improvements and additions have been made during the years. First, we built four new classrooms. Later as we grew four more were added, restrooms installed, baptistry with a painting of the Jordan River, stained glass windows were added, new piano and new organ installed, new pews, new heating and air conditioning. The church has been brick veneered and a new sound and chimes system installed.

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Wakelon Baptist Church

In the spring of 1940, the people of Wakelon Community sponsored a movement to organize a Baptist Sunday School but it seemed that there was not a building available for Sunday School purposes.

On Sunday, May 26, 1940, an organizational meeting was held. Reverend L.M. Dixon read scripture and led in prayer. Dave Lassiter was then elected Superintendent. Three classes were organized with a total enrollment of fifty-two members and was named "Community Baptist Sunday School." The Sunday School began to grow and in a short period of time its enrollment increased to 110 members with six classes.

In September, 1941, Reverend L.M. Dixon (pastor at Colerain) and Reverend A.P. Mustian (pastor of Mars Hill) held a ten-day revival with much success that brought about a movement for the organization of a Baptist church.

On January 25, 1942, a deed was presented to the Sunday School for a lot suitable for the church location. This wonderful gift was given by Mr. and Mrs. L.D. Perry of Colerain.

We were then faced by a gloomy outlook; money and materials were scarce, but with a lot of prayer, hard work, donations and contributions of \$700.28 from twenty-one Sunday Schools in the West Chowan Association, our building was completed in August, 1943.

Community Baptist Church was admitted into the West Chowan Association on October 26, 1943. The church building was paid for on April 22, 1944, at a cost of \$3,965.00. On May 28, 1944 Community Baptist Church was dedicated.

The success of this church is credited to the faithful leadership of the pastor, Reverend A.P. Mustian and the Superintendent, Roy A. Matthews.

In 1947, the name of the church was changed to Wakelon Baptist Church.

In March, 1951, the building was renovated and new classrooms were added at a cost of \$3,125.74.

Some of our former pastors are: Reverend A.P. Mustian, Earl Sapp, Roy Campbell, James Maloney, Paul Weaver, Richard Poyner, Hubert Mizelle, Ray Craig, Kenneth Bunch, and Edward C. Revelle.

In the last several years some of the following have been added: furnace and air conditioning were installed; new pews; carpet and cushions donated by Bill Bryant; picture of Christ donated by Mrs. Rena Mitchell Rhea; in the fall of 1981, new light fixtures were installed; in the spring of 1982, 100 azaleas were donated by Bill Bryant and set out around the church and on the grounds.

We want to ask the Lord's blessing on all the names mentioned and those not mentioned who have dedicated themselves, their time, their love, their fellowship, and their prayers to fulfill the duties of this church and community.

In this year of 1983, we are again faced with a gloomy outlook because of young people leaving our community and nothing to build on. Attendance is low and our enrollment has dropped to thirty. But with the Lord's will and the dedication of our present pastor, Reverend Joseph Polinski, and our faithful workers, we will face the future with the wonderful word, "HOPE."



Winton Baptist Church

"God willing and the creek don't rise" is a phrase we have heard all our lives. According to tradition handed down for four generations in the Winton Baptist Church, the rising and slow falling of the Potecasi Creek over a hundred years ago was one of the factors that spurred Baptists living in Winton, and others south and east of the creek who were members of Mt. Tabor Church, to part from worthy parent in 1873 to organize the Winton Baptist Church. A subscription list dated 1874 lists twenty-two male members of the new church and indicates that the pastor was paid \$116.25 for the year. Elder John Mitchell was that first pastor, and he served for two years. He was succeeded by Elder Thomas G. Wood who served the church for twelve years.



The lot now known as the "Old Church Lot" was deeded on July 7, 1873 by John W. Faison and his wife Rosalena to the Winton Baptist Church. The trustees were John A. Vann, Adolphus Godwin, Luke McGlauchon and Cherry Dunning. The last known written record for the 1870s is a list of thirty-eight male members, dated 1875. We do not know when the church building was constructed.

On July 27, 1883, a meeting was held at this church to organize the West Chowan Baptist Association, within the bounds of the Bertie Union Meeting, and parting from the parent Chowan Association. Brother W.M. Mitchell was called to chair the meeting and Brother W.C. Parker was elected clerk. An appointed committee recommended that the first meeting be held in Windsor at Cashie Baptist Church on Tuesday after the second Sunday in October, 1883.

Winton Baptist Church was one of the first in the association to break with the old custom of worship services only once a month; services twice a month became customary.

In 1895 there was a division in the Winton Baptist Church. The Chowan Baptist Church was organized with forty-seven members, and it was received into the West Chowan Baptist Association in October of the same year. The first pastor of this new church was the Reverend Samuel Sanders.

The Chowan Baptist Church building was built in 1901 or 1902. William Jordan and his wife, Ella; A.I. Parker and his wife Martha, for \$200.00 deeded, on November 16, 1901, the Jordan and Parker old store lot to the church trustees Thomas Deane Boone, Henry B. Vann, J.H. Matthews and George A. Brown. The deed indicates the church already stood on the lot in company with part of the old Anderson graveyard.

The first parsonage owned by the Chowan Baptist Church was purchased in 1905 for \$1,000.00 from Samuel Reed and his wife Emma.

The Winton Baptist Church and the Chowan Baptist Church met in joint assembly at the former church building on January 29, 1917, for the purpose of uniting the two churches. After proper action, the decision was made that the united church

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Woodland Baptist Church

Woodland Baptist Church was organized June 17, 1902 with sixty-five charter members, only one of whom is living today, Mrs. Jessie Blanchard Murrill. The Reverend Edward John Harrell, pastor of Pleasant Grove and Hebron churches headed the organization and became the first Woodland pastor. Members were drawn from those two churches and from Potecasi church. After two years of meeting in the Woodland School building, the first church building of board, painted white, with a tall steeple and Gothic windows, was dedicated October 2, 1904.

In 1949 the original church was replaced by a brick structure, containing only a sanctuary, at a cost of \$53,189.00. It was outfitted entirely by individual gifts. In 1952 additional two-story space was added at a cost of \$22,000.00. In 1956 a two-story brick parsonage was constructed when the church had its first full-time pastor. A two-story brick educational building was added to the church plant at a cost of approximately \$60,000.00 and was dedicated at a homecoming service June 24, 1973. A burden of debt existed until June 28, 1981 when a note burning ceremony was held. In 1981 its church property was valued at \$249,500.00.

However its membership has not grown proportionally. Its membership at present is 350 (about the same as it was in 1976), with 149 non-resident members. Average attendance at Sunday School today is approximately eighty to eighty-five and at worship service, 100-125. One member aptly said, "We have facilities and a program as modern as a space ship, but if we don't use it, it's as useless as a space ship without fuel."

Among its facilities are a 1000-volume library and a fellowship hall used extensively for programs such as covered dish suppers, Senior Citizen and youth activities, wedding receptions. The church history and minutes have been microfilmed and a history room set up.

During its eighty-one years of existence, the church has had only one native son, James Whitley, to become a minister. It has had three women to serve as associational W.M.U. presidents: Mrs. Cattie Grant Griffin, Mrs. Julian Griffin, and Mrs. C.G. Parker, Sr. One member, Dr. W.R. Parker, Sr., has served as moderator of the association. It has been served by twenty-one ministers and six interim pastors. Its present pastor, the Reverend Lemar Wheeler, has served since 1973.



ASKEWVILLE BAPTIST CHURCH

In 1956 a new front, including a vestibule, belfry and steeple was built on the church. The plan was drawn by the Reverend R.A. Gardner.

In October, 1962 construction was begun on a new educational building. The project was completed in April, 1963. The building is constructed of block and brick veneer and has eight classrooms, one large assembly room and three restrooms.

The first Women's Missionary Union in Bertie County was organized at the Askewville Baptist Church in 1914.

Brother William G. White was chairman of the Board of Deacons from 1913 until his death in 1944. In 1951 the church began to rotate its deacons, with an election each year.

The first pews in the church were used ones purchased from the Episcopal Church in Windsor. In March, 1917 the present pews were purchased.

The old part of the church building was brick veneered in 1966. The sanctuary was rearranged with choir loft and baptistry. New windows, new carpet, and a new heating plant were installed. A new parsonage was built in 1972 and 1973. The second floor in the educational building was built in 1975 and 1976.

BETHANY BAPTIST CHURCH

The spirit of cooperation and dedication to the Lord continued at Bethany as the members decided in 1982 to renovate the sanctuary. This project took approximately a year as members once again did most of the work.

Bethany Baptist Church stands today as a tribute to those who over 100 years ago had a vision for a church at Perry's Cross.

BETHEL BAPTIST CHURCH

In 1977, the land for a parsonage was donated by William Roland Massey, Jr., in honor of his father, William Roland Massey, Sr.

The parsonage was built, completed and dedicated in October of 1980.

Money was raised and vinyl siding was put on the church in 1982.

Many consecrated men and women, too numerous to name here, have given of themselves freely in the advancement of Bethel Baptist Church for the glory of God.

BETHLEHEM BAPTIST CHURCH

the church property at the rear of the church building. It was completed in 1976.

Bethlehem passed a pleasant milestone on September 16, 1979, when a note burning took place to pay off the parsonage and make the church debt free. This took place at the 144th anniversary celebration with two former pastors present, Mr. Craig and Mr. McMahan.

During 1980 Bethlehem celebrated its 145th year. Thus, since that first day in 1835, the story of a group of dedicated men and women giving their time and talents to worship God by building a church to house their vision, Bethlehem Baptist Church still has a task to perform: "To life the banner of Christ to a lost and dying world." A direct quote from the pen of a deceased member who wrote a history of the church and has since gone to meet her maker sums up the history. "Incidents, fate, and dates in the life of a people may be interesting but the real history of a church lies not in tangible things but in the influence of the men and women who have been a part of it; those who have gone to their reward; those who have gone from the mother church and those who still are a part of it. That influence cannot be measured here but in the hereafter. Then let those who still are a part of old Bethlehem take courage and get inspiration from such noble forebearers and press onward and upward."

BRANTLEY'S GROVE BAPTIST CHURCH

February, 1969 and served one month and left in March, 1969. The Reverend J.I. McMahan came in August, 1969, and served until June, 1974. The Reverend J.N. Baggett came in August, 1974 and served until February, 1978. The Reverend James Ward came as interim pastor February 15, 1978 and served until September, 1978. The Reverend J.N. Baggett came back in October, 1978 and served until November, 1981. The Reverend James Ward came in January, 1982 and is now serving.

BUCKHORN BAPTIST CHURCH

Miss Savage was elected president and Miss Little secretary of Buckhorn WMS. Miss Little became Vice President of the Associational WMS in 1895 and recorded the first minutes in 1896. Miss Savage became president of the Virginia State WMS. Twenty-one presidents have served the Buckhorn organization.

In 1897, Buckhorn Society packed a box and sent it to the Frontier Missionary. The value was \$50.00. Our WMU has groups of each level.

Built on the church ground was the Buckhorn Academy, a Christian institution. It was incorporated by the General Assembly on January 9, 1847.

The Academy was a first class and Christian school for the training of young men. Professor J.H. Picot presided over the destinies of that classic school from 1857 to 1910, except for a period he was serving in the war and two years of leave. Professor Picot prepared for college over 2,000 Christian men. During the last years girls attended the school.

As each of us look at the future with continued Christian service, may we be led by the Creator in all endeavors through His Glory.

CASHIE BAPTIST CHURCH

service at Cashie. During his ministry the Moller pipe organ in the sanctuary has been completely rebuilt; a sound system installed and the pews added. An outstanding Baptist Men's Choir has been organized that ministers not only to the membership of Cashie, but to the surrounding churches as well. "Homecoming," observed the third Sunday in October, has become an annual event with a former pastor returning to preach. The church now partially supports through the Foreign Mission Board the Reverend Dennis M. Herman family, missionary to Barranquilla, Columbia. The church also gives several scholarships each year to deserving student members who qualify.

Cashie Baptist Church has sent forth many strong and influential members to serve well in many places and channels of service in our state and beyond. Among these have been ministers of the Gospel, including Abram M. Poindexter, and his half brother, William Hill Jordan, and in later years, Lowell Spivey, his great nephew, Oliver Winstead Hale, Jr., and Harold M. White, all true and faithful servants of our Lord. The church has been blessed with strong and consecrated pastors to preach and ministers to its people over its long years of history.

CHRISTIAN HARBOR BAPTIST CHURCH

Baker and Norman L. Blythe both served their Lord with great faith.

For one hundred years, God has been in the midst of His Church to preserve it, and with His help may she grow in His glory as the years pass.

COLERAIN BAPTIST CHURCH

The church added a church secretary in the newly arranged facilities of office space and pastor's study in the Fellowship building. This was in 1963. The stewardship and program of Church Finance was given serious study and a real effort to combine challenge and freedom in giving was established with emphasis on Cooperative Program and designations to institutions and agencies.

Since Easter, 1964, the congregation has enjoyed a great Easter Sunrise Service at Colerain Beach. Other church leaders in the community have participated in this program, too. This has been a blessing to many.

The music program prior to 1961 was capably led by Cora Felton Bass as organist-director. Since then the church has had four other ministers of music.

Our most recent minister, the Reverend Bennie Pledger, served us from 1963 until May, 1983.

A look back reminds us of the strict discipline of the congregation up to the early 1940s. Members were dismissed for different items but a sure way to be dismissed was to miss the Saturday Business Conference. Churches are in need of discipline somewhere between this past and the present.

This is a brief history. The church stands on this hallowed ground and demands the very best of the membership in the name of Christ in present and future.

The church is having a complete history from 1780-1980 written under the direction of Dr. R. Hargus Taylor of Chowan College.

CONNARITSA BAPTIST CHURCH

In the last will and testament of Mrs. Elizabeth Adams the church was bequeathed \$500.00 in May, 1982.

In August, 1982, the Scarborough Parker family, in memory of Ruby Bazemore Parker, donated to the church a historical church marker.

In January, 1976, Miss Lula Chamblee donated to the church in memory of her mother Annie Bazemore Chamblee, a steeple to point all of us and those passing by to the Heavenly Father above.

Our present pastor, the Reverend Gordon K. West, who came on the field in November, 1982, is a God led man and filled with the Holy Spirit. We are looking to a new revival in which we will endeavor to do great things for God and expect great things from God.

CONWAY BAPTIST CHURCH

Since Reverend Hester has come into our midst, we have had over sixty-three additions to our church roll and our budget has increased to over \$100,400.00. This church is thankful for the leadership of these consecrated men and all they have brought to the church and the community.

Therefore, Conway Baptist Church today stands on the threshold of new horizons, thankful for the many blessings bestowed through the years from the Omnipotent God and pledging all efforts to further his Kingdom. This the 25th day of July, 1983.

CREECH MEMORIAL BAPTIST CHURCH

Creech Memorial Baptist Church opens wide its doors and in the name of Jesus Christ, the living Lord says WELCOME."

CREEKSVILLE BAPTIST CHURCH

1961 work began with the building fund already in hand. Nineteen members signed bank notes for \$100 a year for five years and three members for \$50 per year for five years. The last service in the old building was February 23, 1964, and on the new morning the members began to dismantle the old building.

The first service held in the new sanctuary was August 2, 1964 and a week later a revival was held that led to a dedication service on August 16, 1964. In 1966 a new or-

gan was purchased for the church. In 1968 a bulletin board was purchased and installed in front of the church.

On November 14, 1968 a note burning service and laying of a cornerstone was held with lunch served after the service. In 1970 the air conditioning was installed.

In 1977 the church purchased a parsonage, and in 1978 work began on the church fellowship hall. When the building was completed a dedication service was held on May 26, 1979. On November 16, 1980 the Fellowship Hall debt was retired and a note burning service was held.

In May, 1982 the educational building was air conditioned. In the fall of 1982 a sound system was installed in the church and paid for by Elliott Lee Ricks. Also a heating and air conditioning unit was installed in the Fellowship Hall. Also a wood heater was installed in the building and in the parsonage.

The following pastors have served the church: Reverend Jack Barnes, 1890; Reverend J.C. Fleetwood, 1892; Reverend Dancy Cale, 1892-1912; Reverend J.W. Downey, 1913-24; Reverend H.C. Bryant, 1924-25; Reverend B. Townsend, 1926-29; Reverend J.M. Duncan, 1919-53; Reverend Jarvis Teague, 1954-57; Reverend Floyd Key, 1957-65; Reverend E.L. Reese, 1965-67; Dr. Franklin Lowe, 1967-68; Reverend Randolph Phillips, 1968-77; Reverend John Parker, 1977-80; Reverend Harold Scott, 1980 to the present.

ELM GROVE BAPTIST CHURCH

Poyner, and Hubert L. Mizelle. Interim or supply preaching has been done by: J.E. Copeland, W.H. Hollowell, Lonnie Sasser, and G.L. Gatling.

Three of our young men have been called of God for full-time service and sent out by Elm Grove Church as ministers of the Gospel of our Lord Jesus Christ. They are: Reverend Jose Lassiter, Reverend Charles Thompson, and Reverend Hugh Mizelle. Also, one young lady, Miss Janie Jernigan, has been endorsed by our church for preparation for missions work to the deaf.

It is with thankful hearts that we assess the blessings of the past. With prayerful expectation we look to the future. We believe that God has given the Elm Grove Baptist Church a mission to win the lost to a saving faith in Jesus Christ, and to train the saved for useful service for their Master. With his help she shall carry out her mission.

GALATIA BAPTIST CHURCH

tribution designating it for a new church building fund.

In January, 1959, the old church building was moved and the foundation for the present educational building was laid. It was completed in the spring of 1961 and the note was burned the following December.

In June of 1962, the Reverend Harvey Coppedge came on the field. In the fall of that year the church voted to begin work on the sanctuary and on December 8, 1963, the dedication service was held with the Reverend Herman Dilday preaching. The note was paid off in December, 1966. According to records, donated materials, labor and cash, and approximately \$110,516.00 was spent on the building.

In 1966, the church voted to begin the rotating system of deacons.

In 1967, the church purchased the Knox Britton home to be used as a parsonage. This property joined the church property and was purchased for \$18,000.00.

Reverend Lonnie Armstrong came as pastor in September, 1974, serving until the present time.

Miss Vickie Barrett has gone out from the church into full-time Christian service as a Minister of Education. Tommy Glover and Ricky Barnes were ordained and now serve as pastors.

In 1976, we began the Deacon Family Ministry Plan. Since 1978 there have been

41 baptisms. Mission offerings have been increased each year. We have a full-time program with two worship services each Sunday and mid-week prayer service. Church Training is held each Sunday night.

The annual associational meeting met here in 1977 and the annual W.M.U. convened here in April, 1981. Eight children were state winners in Bible drill in 1981.

The present church enrollment is 352 resident members and 104 non-resident.

GREEN'S CROSS BAPTIST CHURCH

when a tornado struck. Three people were killed and many homes and property were destroyed. God, in his infinite power saw fit to spare the church and parsonage with only slight damage.

In August, 1953, a motion was made and approved by the church to go full-time. On the first Sunday in January, 1954, Reverend Harvey Coppedge became the first full-time pastor. Probably the highlight of Reverend Coppedge's Christian influence in the church was the ordination of Brother Raleigh Castellow, Jr. into the work of the ministry in 1962. Then in June, 1963, another of our sons, Brother C.E. Thomas was ordained. In 1970 another one of our sons, Brother Hubert Mizelle, was ordained to the work of the ministry.

As we look back over the past and note the great influence this church has had in the spreading of the gospel throughout the state and other parts through the ministry of seven of her own sons, we can truly say Green's Cross has been richly blessed.

Green's Cross proudly serves God and is determined to continue to carry out the Great Commission she has received from the Lord Jesus.

HARRELLSVILLE BAPTIST CHURCH

Christian influence of this church, we should make note of four members who were ordained ministers. David Gilliland, ordained in Maryland in 1871, joined Harrellsville Baptist Church about 1884 and remained a member until his death, August, 1910. Wade Baker was ordained while a member of this church. William L. Downs was ordained by this church after he began his ministry here in 1967. Edward Sharp was baptized into the fellowship of our church September, 1936 and remained a member until July, 1949. Having committed his life to Christian service in this church, he became an Episcopal minister.

The years have brought changing patterns into the life of the church. A few stand out among the rest. The 1940 budget was noteworthy with a total of \$2,000.00; \$1,000.00 was set aside for pastor's salary and local expenses and \$1,000.00 for missions and benevolences. The following year, 1941, a unified budget was adopted. In April, 1940 a building fund was begun and on March, 11, 1951 the new church building was dedicated debt free. Upon completion of this building the spiritual life of the church was further lifted during a week of revival services, March 25 through April 1 of that same year. The library was established in 1955 and an organ purchased in 1958. By January 14, 1962, a new educational building had been added. On December 29, 1967, the church was honored to receive notice of a gift from the Grady D. Askew Trust Fund. The yearly dividends from this gift are shared equally with two other institutions in Hertford County.

There have been two noteworthy attributes in the life history of the church; the strong missionary spirit that has existed throughout the life of the church, and the constant friendly relationship between this church and the Methodist Church, the only other denomination in the village. With appreciation for the personal sacrifices and Christian witness of those who have made the history of the church thus far, we look forward with renewed vision and faith.

HOLLY GROVE BAPTIST CHURCH

In October, 1917, a committee was appointed to purchase an organ of not less than \$100.00. Two years later a donation was made to the Early's Baptist Church movement.

In December, 1929, the church voted to purchase an organ and the following year it voted to refrain from Saturday conferences.

In 1951 our first Vacation Bible School was held with Mrs. D.T. Harmon as the principal.

In 1969 the church established a Memorial Fund. The church organ was the first item of purchase.

Through the years Holly Grove Church has been in a field with various other churches including: Republican, Powellsville, Center Grove, Bethlehem and Saint Johns Church.

In 1963, the church called James Davenport as the pastor and he was ordained during his time of service with the church.

The church celebrated its 175th anniversary in September, 1979, with the Reverend Henry Stough preaching in the morning and Dr. W.D. Morris preaching in the afternoon.

Our church membership is small, but our faithfulness is remarkable. The church is much smaller than it was in the early 1900s, but we do cherish our heritage. With God's almighty help, we shall continue to carry on his work.

JACKSON BAPTIST CHURCH

with the Lord during the past 100-plus years. But the Lord continues to bring other growing and serving saints into the life, ministry, and mission of this church, and we trust that He will do so until He comes again.

Pastors who have served: Dr. John Mitchell (1881), Dr. R.T. Vann (1882), Charlie W. Scarborough (1884-86), T.G. Wood (1889-92), Archibald Cree (1893-97) and 1909-1910), C.E. Gower (1898), J.Z. Eure (1899), R.D. Cross (1900-03), J.R. Taylor (1904-07), Lloyd A. Parker (1911-1912), Paul Bowers (1913), K.D. Stukenbrok (1914-17), Alexander Millar (1917-22), John Paul Essex (1922-28), Richard Lloyd (1929-46), James B. Dailey (1946-62), J. Max Evington (1963-67), Joe McLean (1967 to present).

KELFORD BAPTIST CHURCH

But all has not been brick and mortar. A Woman's Missionary Union was organized about 1908, with Mrs. Irene Harrell as leader. The missionary organizations have continued active throughout the intervening years. Gifts through the Cooperative Program and to state, home, and foreign missions have increased.

Kelford is a declining area, so membership has remained small, but many have gone from the church to other areas to serve as doctors, lawyers, teachers, and business leaders. The late Charles E. Parker was called into the ministry and ordained during the pastorate of W.H. Hollowell in the 1920s.

The church has been in fields with Sandy Run, Lewiston, Pleasant Grove, and Menola. At the present it is full-time.

The influence of the church cannot be measured here, but in the hereafter. Those who still are a part of Kelford Baptist Church take courage from the great saints of God whose faithfulness and dedication left us our heritage of today.

LEWISTON BAPTIST CHURCH

in the history of the Lewiston Baptist Church - was completed in 1967.

Sharing God's word through song has always been very meaningful to the church family. The church organ was given in loving memory of Mr. and Mrs. T.E. Gardner, 1949. The piano was purchased by the Youth Choir of 1954 under the leadership of Mrs. Ruby Joyner.

The First Baptist Church of Lewiston has been a part of the West Chowan Baptist Association since the beginning, attempting thereby to unite her influence and witness to that of sister Baptist congregations in the area in spreading the gospel of her Lord to the uttermost parts of the earth. -88-

It is with a great deal of pride and thanksgiving, that the First Baptist Church of Lewiston looks forward to its centennial celebration on September 26, 1983.

MARGARETTSVILLE BAPTIST CHURCH

During the year 1947, new pews and pulpit furniture was installed and the interior and exterior of the church was painted. During 1951, property was bought to be used for parking. Also, a heating system was installed.

August, 1951, the church decided to build an addition on the back of the building which was to include five classrooms, two bathrooms, a kitchen and storage space. Work began in 1952 with members of the church donating materials, time and labor. During the time of the building a wonderful spirit of cooperation was shown by all members. Work was completed in 1954 with all bills paid.

In 1957 the church held its first Vacation Bible School with an enrollment of fifty-four. Mrs. Edgar Vaughan served as principal.

The church has served in a field with three other churches. From 1915 to 1943 with the Severn Church; from 1945 to 1952 with Seaboard; and from 1952 to 1956, with Galatia.

We feel humbly grateful to the Lord for His many blessings and leadership through the years. The Margarettsville Baptist Church is built around great people and good leaders.

MARS HILL BAPTIST CHURCH

aries to Uruguay, South America.

The church voted to call Reverend J. Cecil Aldridge as the new pastor beginning July 4, 1982. During the years since its organization the Mars Hill Church has had twenty-two men serve as pastors.

MEHERRIN BAPTIST CHURCH

very prompt in looking after its members through committees.

It is not certain when the first Sunday School was organized but it did not do any great thing until Reverend E.F. Sullivan became pastor in 1913 and by 1929, it was graded Standard A-1 with forty teachers and officers and 340 enrolled.

The women of the church were active throughout its history, but during Reverend Townsend's pastorate the W.M.S. became more active. By 1929 there were eighty members on roll. There was also an active Y.W.A. and Sunbeam Band.

In 1929, Reverend J.M. Duncan came to serve and wrote a history of Meherrin's first 200 years, from which this information thus far was copied.

The pastors who follow Reverend Duncan are: Reverend Jarvis Teague (1953-57), Reverend Cecil Edgerton (1958), Reverend John Davis (1958-69), Reverend Terry Jones (1970-73), Reverend Ronnie Eason (1974-76).

The present building was built in 1953 and the present parsonage was built in 1958.

Reverend Gerald Riggs came in 1977 and during his pastorate the parsonage has been added to, the church has celebrated its 250th anniversary, the choir loft has been remodeled, and a new steeple installed. Church Training has been organized and remodeling has been underway in the whole building this year. Membership has increased from 545 in 1976 to 646 in 1982.

As of June, 1983, Meherrin has an active W.M.U., Brotherhood, and Youth Program. There are Sunday morning, Sunday evening, and Wednesday evening services.

MENOLA BAPTIST CHURCH

of Woodland and Ahoskie. A number of non-resident members are carried on the roll, several of whom continue to support the church prayerfully and financially even though they are unable to attend on a regular basis. In addition to the attend-

ance of the regular membership, there have been persons from several families who were members of similar Protestant church who made vast contributions to Menola Baptist Church through their work, service, and support.

This rural community church has missed some of the quantities, statistics and programs of the larger churches of the Convention, but it lacks little in the quality of its fellowship and service to the Lord.

The congregation joins in praising Him for the seventy-five years past and invokes his blessing on the years and generations to come.

MERRY HILL BAPTIST CHURCH

The next seven pastors who served us were Reverend Oscar Turner, Reverend Francis Cordrey, Reverend R.N. Lambert, Reverend Sherwood Allcox, Reverend R.N. Carroll, interim pastor; Reverend Wint Hale, and Reverend Percy B. Upchurch, interim pastor. Important events during this period were the licensing and ordination of Stanley Nixon to the ministry, and extensive remodeling of the building and grounds.

Our present pastor, Reverend C.E. Thomas, came to us in February, 1980. Under the leadership of Reverend Thomas and his wife, Janie, we have made tremendous progress in our missions involvement and the music program.

MT. TABOR BAPTIST CHURCH

For most of its history, Mt. Tabor has been associated with other churches as part of a field. In 1979, we voted to call a full-time pastor and we built a parsonage across the road on a lot donated by George Underwood. Our present pastor is Mr. Richard Cooke, and he and his family have endeared themselves to our members. Under his leadership the church is striving to grow spiritually and demonstrate a more Christian influence in the community.

MURFREESBORO BAPTIST CHURCH

Minutes for January 12, 1862, indicate modern conveniences in baptism: "On Sunday afternoon Misses Rosa J. Jenkins and Mattie W. White were baptized by Elder McDowell in the pool at the Female College."

Minutes entry for October 8, 1864: "Elders McDowell (President of Chowan and Pastor of the Church) and J.E. Carter were appointed delegates to North Carolina Baptist Church Convention to meet at Warrenton, N.C."

Minutes of July 9, 1854 and referred to numerous times: "The committee to devise means of excluding hogs from under the church was continued." Churches had "problems" in those days. Were deacons, or pastor, or members slow to move?

The church has had 24 ministers during the course of its history. Pastors during the last fifty years include the following: Dr. J.C. Owen, Paul B. Nickens, J.L. Jones, Warren F. Taylor, Rowland S. Pruette, and Thomas H. Caulkins.

Murfreesboro Baptist Church is active in all facets of the West Chowan Association. Throughout its history there has been a close working tie with Chowan College.

The church has been blessed with spiritual growth and commitment. The budget for 1983 is \$105,000.00, of which twenty percent is designed for the Cooperative Program and another five percent for other mission causes.

The current membership of the church is 619.

PLEASANT GROVE BAPTIST CHURCH

In the history of Pleasant Grove her membership has always been small, her finances always limited, her distinguished members are few, and her social position not exalted. There has been a "little strength" at Pleasant Grove, but throughout the

years the members have used this "little strength" to the best advantage. It is not doing something brilliant that wins the victory in the Christian life. It is keeping everlastingly at it. It is far better to have a little strength used for Jesus Christ than a great deal of strength used selfishly or not at all.

POWELLVILLE BAPTIST CHURCH

Morris supplied for us until May, 1972. Reverend Joseph B. Wynns was ordained into the ministry under his leadership.

Reverend Jack Mace accepted our call in August, 1972, and is our present pastor. Under his leadership we have bricked the building, installed heat and air conditioning, and made many other improvements.

As we look back over the seventy-four years we can see much has been accomplished but we can also see more that needs to be done.

RICH SQUARE BAPTIST CHURCH

Pastors who have served Rich Square Baptist Church are: 1892-97 Archibald Cree; 1897-1901, J.A. Speight; 1902-06, E.J. Harrell; 1907-18, John F. Cale; 1919, E.L. Stevens; 1920-22, Jesse Blalock; 1922-26, C.M. Billings; 1926-30, R.M. Von Miller; 1931-38, W.V. Tarlton; 1939-41, H.W. Baucom; 1941, J.F. Stegall; 1942-44, J. Wade Baker; 1945-53, T.N. Cooper; 1954-58, C.W. Kraemer; 1958-60, R.L. King; 1961-65, Fred L. King; 1966-71, L. Thad Prevatte; 1972-80, Harold Rumfelt; 1980 to present, Elmer Lee Joyner.

RIVERSIDE BAPTIST CHURCH

October 11, 1930, the church withdrew from the other churches of the field and called Reverend E.Y. Pool of the Colerain Church to serve as pastor. In September, 1931, in corporation with the Colerain Church, Reverend R.L. Bolton was called as pastor. In 1934 the church voted to call Reverend L.M. Dixon as pastor in conjunction with the Colerain Church. Reverend D.F. Bobbitt was called as his successor serving from 1941-43. When Reverend Bobbitt resigned the Colerain Church voted to go full-time and Riverside extended a call to Reverend A.P. Mustian in 1944.

During the pastorate of Reverend Mustian the church came into possession of one-third interest of the J.T. Newbern estate, to be utilized for improvement of the church and grounds.

The Riverside School building and grounds were purchased from the Board of County Commissioners on November 7, 1948, by Mr. W.R. Lawrence and presented to the church as a gift. The church proceeded with construction of the present parsonage. Reverend A.P. Mustian closed his pastorate on May 30, 1949.

On November 21, 1948, the church formed a field with Merry Hill Baptist Church. A call was extended to Reverend R.T. Green in Louisville, Kentucky, to become our pastor. He began his work June 1, 1949. With the parsonage completed, Reverend Green and his family launched into the work here with vigor and enthusiasm. Under his ministry and leadership the church expanded in many ways. The membership increase more than one hundred, with Sunday School and Training Union setting new records.

ROBERT'S CHAPEL BAPTIST CHURCH

The church has ordained five men for the Christian ministry: Jess Boone, 1860; Robert D. Stephenson, 1905; Jack Barnes, 1907; Bailey Jones, 1940; and H.C. Lowder, around 1930.

For its gala 100th anniversary birthday celebration on October 31, 1948, a church history was written and read, former pastors and members were recognized, and 650 people came and enjoyed the celebration. An earlier history written by W. Harry Stephenson for the dedication of the new church building on August 5, 1937 proved to be of great interest.

The desire to enhance the services of worship led to the purchase of the first electric organ in February, 1952. In May of that same year a committee was appointed to "investigate the needs of the Cradle Roll, Beginners and Juniors in Sunday School," which resulted in improvements in facilities for the children. During this same year the "rotating system" for the deacons was initiated. Also, by this time there was a successfully operating library in the church.

In April, 1953, the church expressed, by unanimous vote, its desire and intention to build a parsonage and of being in favor of a full-time pastorate. Until this time Roberts Chapel had been part of a church field with other churches, of which sixty-two years was with Buckhorn Baptist Church of Como, North Carolina.

During 1960 an annex was built onto the church providing facilities for the church's educational, training, and social needs. A complete renovation of the sanctuary was completed in 1966, resulting in a beautiful sanctuary, symbolic of our Judeo-Christian heritage, expressing basic Baptist theology and conducive to meaningful worship. All of these efforts and accomplishments were appropriately culminated with the installation in 1980 of the beautiful lighted steeple given by the G.E. Fisher family.

ROSS BAPTIST CHURCH

In the early years members were assessed as to how much money he should give to certain causes such as the pastor's salary, then \$200.00 a year, missions, minute fund and church expenses. This was assessed by the deacons of the church. Therefore each member knew how much he was to give throughout the year and failure to fulfill this obligation could produce serious consequences.

The membership of Ross has varied greatly over the years. The records date back to 1884 and membership reached its peak in 1911 when there were 842 on roll. Our present membership, resident and non-resident, is 289 and we have approximately 174 enrolled in Sunday School with an average of 145 each Sunday. Gary Mickey is our pastor and has been at Ross since May, 1980.

SANDY RUN BAPTIST CHURCH

Sometime between 1803 and 1821 Sandy Run Church was moved from its first location to about a mile from the town of Roxobel. In 1854 it was moved to its present site in the town of Roxobel. In the same year Rich Square Church was formed by members from Sandy Run.

The year 1883 saw Sandy Run join the West Chowan Association and the Lewiston Church cut off from Sandy Run. In 1889, twenty-four of the church members were dismissed by letter to form a church at Kelford. Part of the congregation at the Aulander church were former members of Sandy Run, too.

On July 24, 1936, the fine wooden building was struck by lightening and burned to the ground. Work began immediately to replace it with the brick church which now serves the congregation.

An outstanding event which took place in the history of Sandy Run was the dedication service and the unveiling of the monument in memory of Reverend Lemuel Burkitt. The lovely monument which now graces our church lawn was made available by contributions from the ministers of the West Chowan Baptist Association.

Since its dedication on June 9, 1940, the church has been improved with the classrooms, chimes, new chandeliers in the sanctuary, and stained glass windows. A steeple was also added.

The Roxobel community finds Sandy Run Church a reminder of the important part this area and its people have played in the religious life of eastern North Carolina. We are proud of our heritage, but at the same time we know that we cannot live in the past. We recognize that our task is to examine our present situation, find the needs of our people, and listen as God directs us in His will for us, His church, and Sandy Run Baptist.

SILOAM BAPTIST CHURCH

In 1929, it was thought advisable to move the church to a new site on Grabtown Road. As the body of believers at Siloam grew, so did the building. Many of the members had a vision of a new sanctuary. The present location of the building was not large enough for a new sanctuary. Land was donated by Mr. Arthur Leggett and plans were made to move the existing structure to a site on Cedar Landing Road, and build a new house of worship. In July, 1978, the building was moved all in one piece.

As the building of the Siloam Baptist Church moved, so did their faith. In the spring of 1979, ground was broken to begin building the new sanctuary, which was to connect to the original structure. Some of the work was contracted, but most of it was done by the members.

The first service was held in the newly completed sanctuary on August 2, 1981. Less than a year later, on the first Sunday in May, 1982, the remaining debt on the new building was paid in full. Total cost of the completed structure, including the expenses of moving the old building was estimated at \$139,952.70.

Shortly thereafter, work was begun on the old sanctuary. The classrooms have been remodeled and a kitchen installed. New paneling, carpet, light fixtures, and paint have given the old building a facelift equal to the new building.

We are now in the process of bricking the outside and installing a new heating and cooling system, which will all but complete the present building plans of the church.

From our reception into the West Chowan Baptist Association in October, 1886, to the present, God has been rich in blessing us, over and above our measure of faith.

ST. JOHNS BAPTIST CHURCH

fund was established using the fourth Sunday offerings. Reverend T.N. Cooper was called in 1948 and it was during his ministry that the first expansion and renovation of the church took place. The work was completed in 1952. A lot for a parsonage was donated by the J.H. Jenkins family and a parsonage was begun in 1957 during the ministry of Reverend W.E. Carter. Also during his ministry prayer meeting was established and the Brotherhood was first formed. In 1970 the next major addition was made to the church. The sanctuary was remodeled and a new building fund was established to build more educational space. In 1975 the church voted to give one-tenth of its receipts to the Cooperative Program.

In 1980 Reverend Donald J. Christian, our present pastor, was called. During this period of the ministry of the church, the Brotherhood has been reactivated, the church has purchased a church van. The heating system in the parsonage has been renovated and air conditioned. The music ministry of the church has been enlarged. The R.A.s have grown to thirty-three members. Also a youth group has been established.

The foundation of the original sanctuary has been rebuilt and plans for a further renovation of the facility are in the works. Lastly, the church has celebrated its Centennial with over 450 persons in attendance.

Such is the recorded history of the St. John's Church. Yet this church has a history in lives and service that no man can record. We now look to the future with the hope that our service might prove an inspiration to those who follow us in Christ's service.

UNION BAPTIST CHURCH

In 1962 the church voted to build a parsonage. On Sunday, October 4, 1964, we held a dedication service for the new parsonage.

At the present we are nearing completion of an educational building which gives us five additional classrooms, additional restrooms, pastor's study, kitchen, and fellowship hall.

Since we were organized in 1885 we have had thirty-three pastors serve the church.

In May, 1979 we voted to call a full-time pastor, the Reverend Tommy Hayes. Our present pastor is the Reverend Steven Thompson.

Three that grew up in this church were sent out as ordained ministers along with one foreign missionary and one youth director.

We plan to celebrate our 100th anniversary in the spring of 1985. You are invited to celebrate with us.

WINTON BAPTIST CHURCH

should be known as the Winton Baptist Church and that worship services would be held in the Chowan Baptist Church building. Brother S.N. Watson was called as pastor to a combined membership of 273 souls.

The old Winton Church building was sold in 1924 to E.L. Jenkins and Son for \$275.00.

The first deaconesses were elected in the Winton Church on January 23, 1923. They were: Mrs. W.D. Boone, Mrs. W.R. Daniel, Mrs. J.S. Mitchell and Mrs. H.H. Jones.

Since 1902, the building has been greatly improved with the addition of classrooms, restrooms, and a new parsonage was built in 1956. In 1972 and 1973 more classrooms, a vestibule and porch were added, and the auditorium redecorated, re-furnished and carpeted.

The baptistry was installed in 1975.

In October, 1976, Steven Wall and in May, 1977, Henry C. Francis were ordained by the church.

The adjoining property next door to the church was purchased from the Northcott heirs in 1977 to serve as Sunday School classrooms and as a Fellowship House. Vinyl siding was added in the early part of 1983.

In April, 1980, a concrete slab was poured and fenced in behind the church for a basketball and volley ball court.

During the summer of 1982 seven members went out to a mission field in West Virginia to assist in building a church parsonage.

Over the period of 1982-1983 renovation of the church took place with the addition of pews in the classrooms, new carpet and new light fixtures. A sound reinforcement system has just been added to the sanctuary with a recording and duplicating machine to be used for an outreach ministry.

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